

Sacred Geographie.

OR

Scriptural Mapps.

1. *Of all the Earth, and Water, at the Creation.*
2. *Of Paradice, and the Countries circumjacent, Inhabited by the Patriarks.*
3. *Israels forty Years Perigrination through the Wilderness.*
4. *Canaan, or the Land of Promise.*
5. *The Travels of S. Paul, and other the Apostles.*
6. *Jerusalem, as it stood in our Saviours Time.*

Collected both from Sacred and Prophane Authority, by Learned Persons selected thereunto by the National Congregation of *Dutch* Devines, for the more profitable reading of the Old and New Testament. And to be bound up with Bibles.

Translated into English by J. Moxon, Hydrographer to the Kings most Excellent Majesty.
Printed and Sold by James Moxon, at the Signe of Atlas in Warick-Lane, 1691.

Sacred Geography OR Scriptural Maps.

1. Of all the Earth, and Waters, at the Creation.
 2. Of Paradise, and the Country surrounding it, situated in the Paradise.
 3. Of the forty four Tribes, and the Land of the Wilderness.
 4. Of the Land of Canaan, and the Land of Promise.
 5. The Travels of St. Paul, and other Apostles.
 6. Jerusalem, and the Temple, in the City of David.
- Collected from Sacred and Profane Authors, by Learned Persons, selected
 by the National Convention of the Synod, for the more perfect
 reading of the Old and New Testament. And to be bound up with the
 Holy Bible, by Joseph Moxon, and sold at his Shop on London Wall, at the Sign of the Lion.

To the Reverend and Right Worshipful Dr PETER
MEW, Vice Chancellour of OXFORD.

And

To the Reverend and Right Worshipful Dr JOHN
BRETON, Vice Chancellour of CAMBRIDGE.

And to the rest of the Reverend and Learned Collegiats of
these two famous Universities.

Reverend and Learned SIRS:

I Must justly expect that by your Approbation or Censure the
Reputation of these Scriptural Mapps must stand or
fall: And therefore, being by my own Examinations of
them prompted to hope well from You, I offer them to your
perusals.

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THE EPISTLE DEDICATORY.

The Originals of these had their Original from an Assembly of Dutch Ministers, who selected from among themselves two such Persons as they thought apt and able to correct all the foregoing Authours that have set forth Mapps of the like nature: viz. Ortelius, Christiaan Adrichom, Arnold and Nicholas Geilkerck, &c. which being finisht they exposed to Publick view: designing thereby the more profitable and pleasant reading of the Holy Scriptures. Among other Speculators their Work fell under my Ey: but it was all in the Dutch Tongue, and scarce to be understood but by those that understood it: Wherefore I judging it as profitable and pleasant for us as them, took both the task of Translation upon my self, and the Charge of Engraving and Printing the Plates and Book.

The Epistle Dedicatory.

If therefore by your good Reading any of you find faults in any of these Mapps, and let me know where they be, I shall be both thankfull to you, and carefull to get the Plates corrected and amended against the next Impression.

Reuerend and Learned Sirs, I wish this Piece as capable as I am willing to serue ye.

Joseph Moxon.

To the READER.

Here is offered thee for small price the product of much Study, and great Pains. The Dutch Protestant Ministry thought it a Work very necessary for Protestants that may read the Bible, to bind up with them, and therefore exposed these Mapps in their Vulgar Language, together with Explanations on each particular Mapp: And I for the same Reasons render you the same Mapps in the English Tongue, with apt Explanations on each of them.

I have examined every word in each Mapp particularly, and altered their spelling the names of Citties and Towns &c. to the spelling of our English Bibles, and Geographical Tables: and in some few Cases (where I saw positive Reason for it from the Bible) corrected the scituation of Places.

In this Book of *Explanations* Mr Butler (the Authour of *Christologia*) hath in a great measure assisted me: The rest I translated from its Original in the Dutch, all but some alterations I thought fit to make here and there.

I have also examined all the proofs of Scripture relative to this Dictum, which I support by one reprinting of later impressions from former) were become exceeding faulty corrected. But I have corrected them.

I confess some grave errors or misapprehensions may with the Editors in some of these Maps had been bigger which in regard of the nature of these Maps could not be. But if such Persons will use a Magnifying Glass of small price, they shall find the mistakes appear large enough. I chose this Volume for this little Book, that it might more conveniently be open to the Maps while you are perusing them to avoid the trouble of turning them to and fro. Where you find any literal faults have observed & therein Engraving the Maps, or Printing this Book, I pray mend them with your Pen, and consider how difficult it is to do any thing of this nature without some fault. Farewell.

John Mearns

To the Reader.

I have also examined all the proofs of Scripture relative to this Discourse ; which (I suppose by oft re-printing of later Impressions from former) were become exceeding falsely cited. But I have corrected them.

I confess some grave Eys or tender sighted Persons may wish the Letters in some of these Mapps had been bigger, which in regard of the fulness of those Mapps could not be: But if such Persons will use a Magnifying Glasse of small price, they shall find the smallest letters appear large enough.

I chose this Volumn for this little Book, that it might more conveniently ly open on the Maps while you are perusing them, to avoid the trouble of turning them to and fro.

Where you find any Literal faults have escaped either in Engraving the Mapps, or Printing this Book, Pray mend them with your Pen, and consider how difficult it is to do any thing of this nature without some fault. Farewell.

Joseph Moxon.

An Explanatory Discourse upon the Mapp of all the

EARTH.

Shewing the Scituation of all the following Mapps
in respect of the whole: And also how it was since the
Flood devided and inhabited by the Posterity of *Noah*.

THE Eternal and Almighty God having on the first Day created the Heavens;
the Earth, and the Light, by his Word, out of nothing; On the second Day
the Firmament, and the Waters above and beneath the same; On the
third Day parted the Dry Land from the Waters, and created Grass, Herbs,
and fruitful Trees; On the fourth the Sun, Moon, and Stars; On the fifth the Fi-
shes great and smal, and the Fowls of the Air; On the sixth the Beasts of the Earth;
At last he created Man and Woman in his own likeness; giving him power over the
Fish of the Sea, the Fowls of the Air, and the Beasts of the Earth, and every creep-
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ing thing, and blessed him, placing him in Paradise, and promising him upon his obedience eternal life, (of which the Tree of Life was to be a visible signe,) giving them leave to eat of all the Trees in the Garden, except only of the Tree of Good and Evil; Telling them that in the day they eat thereof they should dy the death.

The Devil seeing Man placed in this happy and Imperial condition, stirs up the Serpent to tempt the Woman to taste the fruit of the Tree of Good and Evil; telling her that they should not dy, but that their eyes should be opened, and they should be as Gods. With these fly and impudent lyes of the Serpent the Woman was persuaded to eat of the forbidden Fruit; and gave unto her Husband to eat also. So that they both strayed from the Commands of God their Creator, and fell by their disobedience into sin, and consequently into destruction.

From *Adam* in this fallen condition is produced the whole race of Mankind, who dayly as they increase fall into all manner of Pleasure, Sin, and Wickedness. Inasmuch as through their sinfull lusts and abominable lives they brought upon themselves the sad and heavy Judgement of an Universal Deluge: So that in this Flood perished all the Generations of *Adam*, & all other Creatures living upon the Face of the Earth, except Faithful *Noah* and his Family, and two of a kind Male and Female of all Beasts and Fowls and all Creeping things, preserved in an Ark built by the directions of Almighty God.

When the Waters retired into the compass of the Seas, *Noah* devided the dry Land among his Sons *Shem*, *Ham*, and *Japhet*: and they again devided it among their Sons.

The

The children of *Japhet* inhabited *Europe*, the Northern part of *Asia* and *America*, as we may gather from *Ezech.* 38. 6. 15. and 39. 2.

Shem spread himself over the South part of *Asia* and *America*. And *Ham* possessed the Land of *Canaan*, *Arabia*, and all *Africa*. Yet the Posterity of *Shem* drove out the *Canaanites*, and possessed themselves of *Canaan* and most parts of *Arabia*.

The sons of *Japhet* were these, *Gomor*, *Magog*, *Madai*, *Javan*, *Thubal*, *Mesech*, and *Thiras*. *Gomers* sons were *Askenas*, *Riphat*, and *Togarma*. *Askenas* is held by the Scribes to be the Father of the *French* and *Germans*. *Riphat*, the Original of the *Finlanders*, *Laplanders*, and the Inhabitants of *Condora*, *Obdora*, and *Jougoria*; where Ancient Geographers have placed the Hills of *Riphat*, which at this day is called by the Inhabitants thereof the *Girdle of the World*. And *Togarma*, the first Inhabiter of *Sweden*, *Denmark*, and *Norway*. From *Magog* are descended all the People of *Scithya*, now called *Tartarie*. *Ezech.* 38. 2. & 39. 6. And from *Madai* the *Medes*. 2 *Kings* 17. 6. *Jos.* 13. 17. *Jer.* 25. 25. *Dan.* 5. 28. & 6. 1. & 8. 10.

The Children of *Javan* are these *Elisa*, *Tharsis*, *Kithim*, and *Dodanim*. From *Elisa*, have the *Greeks* (which are called *Aeoles*) their Original. *Ezech.* 37. 7. From *Tharsis* the people of *Cilicia*, wherein is the City of *Tharsis*, wherein the Apostle *Paul* was born. From *Kithim* those of *Cyprus*, *Macedonia*, and *Italy* have there Original. *Numb.* 24. 24. *Isa.* 23. 1. *Jer.* 2. 10. 1 *Mach.* 1. 1. Of *Dodanim* are descended the *Greeks* called *Dores*, which are the People of *Caria*, *Rhodes*, *Peleponesus*, and *Scitlie*. *Thubal* is accounted the Father of those of *Jberia*, *Albania*, and

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Spain. And *Mesech* a Father of those of *Cappadocia*, *Moscovia*, *Polonia*, and other People that use the *Sclavonian* Language; *Ezech.* 27. 13. & 32. 26. & 38. 3. And *Thiras* an Original of those of *Tharsis*, *Misia*, and *Illyria*. So that the blessing *Noah* gave *Japhet* came upon him when he said, God spread forth *Japhet*, and let him dwell in the Tents of *Shem*; and let *Canaan* be his Servant. This blessing we here see accomplisht: for God so spread forth *Japhet* that his Posterity possessed the Northern parts of the Earth: And God hath also given him the third and fourth Monarchy of the world. At this day the Lord hath plentifully blessed him in some parts of his possessions in spiritual blessings; in other parts in Temporal blessings: as we may see the Kingdoms and Countries of Christendom: As also in the *Moscovites*, *Tarters*, and *Turks*, who at present have the command over much of *Shems* and *Hams* Posterity. *Rome* the Empress of the fourth Monarchy had in the time of *Vespasian* thirteen Italian miles, and almost one quarter. *Plin.* lib. 3. cap. 5. *Flavius Vopiscus* witnesseth that the Imperour *Aurelian* enlarged the compass of this City to 30 Italian miles.

The sons of *Shem*, were *Elam*, *Asshur*, *Arphaisad*, *Lud*, and *Aram*. *Elam* was a father of the *Elamites*, that is, of the Inhabitants of the Lands of *Susiana*, *Elymais*, and *Persia*, *Dan.* 8. 2. Where the Prophet witnesseth that *Susa* or *Susari* (situate on the River *Volai* which the Greeks call *Euleum*) is a City in the lands of *Elam*. Here the Monarchs of *Persia* kept their Court, as being the Imperial City of the second Monarchy, and had in its circuit 120. Stad. that is 15. Ital. miles for 8. Stad. makes

an *Ital.* mile. Strab. lib. 15. From *Assur* had the *Assirians* (who had the first Monarchy) their Original, whose Imperial City was *Ninive* a City of God, whose circuit was three dayes Journey. *Jonas* 3. 3. With which agree ancient writers, who witness that *Ninive* was in length 150. Stad. in bredth 90 and in Circuit 480. Stad. that is 60 *English* miles.

Arphachsad was a Father of the *Babilonians* and *Chaldeans*, who were called by the *Hebrews Chasdim*, from one of the Posterity of *Arphachsad*. The Imperial City of which lands was *Babel*, of whose great power glory and command the Holy Scripture witnesses in several places. *Isa.* 13. 19. & 14. 12. & 47. 7. *Ier.* 51. 41. 58. *Dan.* 4. 30. With which agree Historians and Chronologers; for among the rest *Herodotus*, witnesses that *Babel* was four square, each side having in length 120. Stad. that is 60 *English* miles. *Herodotus* lib. 1. Yet *Strabo* (an Author of credit) makes this City less; saying that the wall of this City was in circuit 385 Stad. that is 48 *English* miles and one Stad.

Among other of *Arphachsad's* Posterity was *Heber* his Sons Son, who was a Father of the *Hebrews*, who had two Sons, one called *Peleg*, because in his time the world was devided: for *Peleg* signifies in *English* deviding. His brother was called *Jaketan* who had many Sons, to wit *Almodad*, *Saleph*, *Hazarmaveth*, *Sarah*, *Haderam*, *Vzal*, *Dikela*, *Obal*, *Abimael*, *Seba*, *Ophir*, *Hævila* and *Iobab*. These spread themselves from *Mesa* to *Sephar* at the Hill towards the East. *Gen.* 10. 25. Many of the Learned understand by *Mesa* the Hill *Masium*, which is a part of the Mountains of *Amani*.
And

And by *Sephar* the City *Sipphara* Scituate in *Mesopotamia* upon the River of *Euphrates*. But yet there is more ground to think that their Habitations was from the River of *Tigris* towards the East to the farthest parts of the East Indies. Yet nevertheless *Elams* posterity inhabited also between the borders of these vast stretched forth Lands: for the land of *Hevila* borders towards the West on the spring head of the River of *Pison*, which is an arm of the River of *Tigris*. And *Ophir* *Hevila's* brother is held to be the Father of the Inhabitants of the Lands of *Pegu*, *Siam*, and *Aurea Chersonesus*, that is the *Golden Peninsula* where at this day stands the Famous City of *Malacca*: so that by the mountains towards the East we must understand the Hills that part the *East Indies* from *China*.

From the Land of *Ophir* *Solomons* Ships brought Gold Precious Stones and other rich Commodities; Performing their Voyage in three years time. *1 Kin. 9. 26. & 10. 12. 22.* For this reason *Benedictus Arias Montanus* understands by *Sephar* and the Mountains towards the East the Lands and Mountains of *Peru*: and saies; that therefore the Gold wherewith *King Solomon* covered the Temple is called Gold of *Peraim*, that is both the *Peru's*, for the last syllable *aim* signifies in the Hebrew tongue a number of two. *2 Chron. 3. 6.* Also the name of the land of *Jucatan* (which lies between *Mexico* and the Island *Haiti* otherwise called *Spaniola*) sounds very like *Iuketan* the name of *Ophers* Father.

And the son of *Shem* is held to be a Father of the Inhabitants of *Lydia* and other Countries in *Asia* the less.

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From *Aram* *Luds* brother have those of *Syria* *Mesopotamia* and *Armenia* their Original: for these mighty Kingdoms and their perticular Provinces are called in the Holy Scripture the Land of *Aram*, although they are distinguished from one another by several names: for example, *Aram Damasci*, *Aram Zobe*, *Aram Naharam*, that is *Aram* between the two Rivers of *Euphrates* and *Tigras*, which lands the Greeks call *Mesopotamia*. 2 Sam. 8. 3. 5. & 10. 6. *Iud.* 3. 8. The Inhabitants of these Lands are at this day as well of themselves as of the Neighbouring Nations about them called *Aramei* and *Asamei*. The Children of *Aram* are these, *Uz*, *Hull*, *Gether*, and *Mas*. From *Uz* are descended those of *Cele Syria*, called in the Holy Scripture the Land of *Uz*, where *Jeb* dwelt. *Job* 11. From *Hull* are descended the Inhabitants of *Palmiaren*: from *Gether* those of *Apamena* and from *Mas* the People of *Pieriah* *Comagena*, and *Cyrestica*. See the Map of the Travels of *St Paul*.

The sons of *Cham* are these. *Cus*, *Misraim*, *Put*, and *Canaan*. *Cus* (from whom the desert and stony *Arabia* was called the Land of *Chus*) Begat *Seba*, *Hevila*, *Sabtha*, *Raema*, *Sehtecha*, and *Nimrod*. From *Seba* and *Hevila* are descended the dwellers of the desert and stony *Arabia*. *Psal.* 72. 10. *Isai.* 43. 3. These Countries were afterwards overcome by the Posterities of *Abraham*, the *Edomites* and the *Isralites*, and by them possessed. You must understand that desert *Arabia* is so called not that it is wholly desert and un-inhabited, But because it hath many desert places, and few Cities, because the dwellers therein live most in Tents, as those who forgrasing of their Cattle often change Places. *Sabtha* (or more properly *Sabbetha*)

is

is one of the Predecessors of the Inhabitants of *Arabia* the happy; wherein in former times was the City of *Sabbotha*. From *Raema* are descended the People that inhabite that part of *Arabia* the happy that borders on the *Persian* Sea, where *Ptolomie* places the City of *Rhezama*. Among the Sons of *Raema* were *Sheba* and *Dedan*. From *Dedan* are descended the dwellers of *Dedace* in *Ethiopia*, and the *Troglodites*, as may be gathered by the Marchandize mentioned in *Ezeck.* 27. 15. & 38. 13. *Seba* was also the Progenitor of the People of *Ethiopia*. *Isai.* 45. 14. From hence came the Queen of *Saba* (or more properly *Sheba*) to King *Solomon*. 1 *King.* 10. 1. *Mat.* 12. 42. And here reigned the mighty Queen *Candaces*. *Act.* 8. 27. And at this time here reigns that potent Prince (untruly called) *Presbiter John* (for he is neither *Presbiter* nor *Priest*, but is indeed the mightiest Monarch of this world.) The People of *Arabia* and other *Mahumetans* call him *Asclabassi*, and his own Subjects *Acegue*, and *Neguz*, of the *Abissines* or *Moors*.

From *Misraim* are descended the People of *Egypt*. And therefore the *Hebrews* from him call that land in their language *Misraim*. And also to this day the Inhabitants and bordering People call it *Misri*. From *Misraim* are also descended these following Nations: to wit, *Ludim*, the Inhabitants of the Common-wealth of *Mariot* in *Egypt*. *Ananim*, the Inhabitants of *Marmarica* and *Cyrene*. *Leabim*, the People of *Lybia* Scituated between *Marenmaricam* and *Egypt*, *Naphthubim*, The *Moors* on the borders of *Egypt*, whose chief City is *Napatha* or *Naphtha*, *Pathrusim*, (which *Ptolomy* calls *Phorusios*, and *Pliny* *Pharusios*: those of *Getulia* who border on the

the great Ocean Sea. *Isai.* 11. 11. *Ier.* 44. 1, 15. *Plin.* Book. 6. ch. 8. And *Castubim* the Inhabitants of *Cassioridis* lying in the entrance of *Egypt* coming from *India* and the *Caphtorims* that is the Inhabitants of *Seir* and other adjacent Countries: From these People are descended the *Philistims*, and *Caphtorims*. *Gen.* 10. 14. *Gen.* 32. 3. *Deut.* 2. 22.

From *Put* are descended the People of *Africa the Less*, *Mauritania*, in which is the River that *Ptolomy* calls *Phebut*, and *Plinie* *Funt*. And also in *Numidia*, and other Countries towards the South *Mauritania*, and *Africa the Less* are now called *Barbary*, *Numidia*, *Biledulgerid*, and those Lands extending farther Southwards are called *Azamaga*, *Gualata*, *Guiny*, which is the land of *Black Moors*.

From *Canaan* are descended the *Sidonites*, *Hethites*, *Iebusites*, *Emorites*, *Girgasites*, *Hevites*, *Arkites*, *Sinites*, *Arradites*, *Zemarites*, and the *Hamathites*. And their Countries extended from *Sidon* unto *Gaza*, &c. *Gen.* 10. 19. But almost all this Land of *Canaan* was for the many grievous sins of its Inhabitants by Gods Commandment given for an Inheritance to the seed of *Abraham*.

Nimrod the Son of *Chus* began to be a mighty man upon the Earth: and the beginning of his Kingdom was *Babel*, and other Cities in the land of *Shinar*. *Gen.* 10. 10.

Now in regard that the Posterity of *Noah* are thus placed in *Europe*, *Asia*, and *Africa*, a question may arise how *America* being so great a part of the world became first populated, and from whence: and because the answer cannot be found either

in Holy writ or prophane Authours, the most we can do is but to offer at arguments, and leave them to be accepted or rejected according as they may seem most probable or improbable to the judgement of the Reader. Yet certain it is, that the People of *America* had their Original from *Noah*: For in the Flood God destroyed every thing that was upon the Earth from Man to Beast; and *Noah* only remained, and they that were with him in the Ark. *Gen.* 7. 23. But from which of *Noahs* sons is the task to find out; in regard we have had so little knowledge of that part of the world till of (comparatively) late years.

It seems nearest the truth that those People that inhabite the Northern parts of *America* are descended from *Japhet*; for towards the North is but a small Sea both on the Western and Eastern side. On the Eastern side of *America* between the Western parts of *Norway* and the Eastern parts of *Island* are not contained above 170 Leagues: from whence by the providence of God *Norway-Men* Fishing at Sea in smal vessels might easily by stress of weather be forced over with a strong Easterly wind in less than three dayes time. And afterwards either they or their Successors by the same Providencial cause might in less than one daies time be driven from the Western Shoars of *Island* upon the Shoars of *Groenland*; which though it be not accounted a part of *America*, yet in my Judgement it ought to be rather part of it than of any of the other three parts of the World; and that because it borders so very near upon it, that to this day it is unknown whether it be a part of that Continent or no. For several of our Country men and others have

have attempted to find a Sea Passage between them, and yet cannot. But if there be a passage it is a very small one, and therefore we may probably conjecture would not longly hid; since the necessities that that cold Climate is Subject to would compel rational Creatures (as men are) to seek Southerly for a warmer Scituation.

But here to shew the possibility of such an accident I mentioned only three daies time wherein men might be forced over from the Western parts of *Norway* to the Eastern parts of *Greenland* though we need not from hence conclude it was so: but we may also think, that *America* might as well be populated from any other part of *Europe*, if we but allow that Navigations have designedly been made thither both by our own Country men and several others: as *Hacklute* relates in his *English Voyages*. Pag. 506. from the Records themselves, how several Navigations have been made by the *Brittish* Nation above 500 years ago into *America*. And withall, for the probability of the truth of those Records proves how that in *Cuba* and *Hispaniola* (two famous Islands in the Bay of *Mexico*) the Natives retain several *Brittish* words signifying the same thing to this day: besides some marks of Christianity among them. Yet by the same propability *America* might be populated either from *France* or *Spain*, who also are descended from *Japhet*.

Thus far may be offered in favour of the sons of *Japhets* populating *America*, and from whence. But if this be not accepted, we may consider the sons of *Cham*,
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who

who Inhabited the western Shoars of *Africk*, which in some places are not above 480 Leagues from the Main land of *Brazil*.

If neither *Japhet* or *Cham* can be allowed in the Readers opinion to Populate *America*, then must it of necessity be the sons of *Shem* who populated it: yet here we find almost 600 leagues distance from *America* in the neereft place, *viz.* between *Yedso* the most Easternly Iland of *Asia* and *California* the most Westernly Iland of *America*: therefore as far as the likeliest probability backs this argument, we ought to conclude that *America* was populated by the sons of *Japhet*.

A Discourse upon the Geographical Description of PARADISE;
 And the several Countries bordering thereon. Together with a short
 discourse of the pergrination of the Patriarchs, from
 Adam to Jacob.

After God had created the Heavens, the Earth, the Sea, and all that in them is out of Nothing, for the compleating of his great work he set himselfe to make Man; and so dignified and honoured him that he made him Lord over all Creatures, and gave him for his dwelling a most pleasant Garden in *Eden*, called *Paradise*; excelling in Stateliness Beauty and Delightful Pleasantness all the Countries upon the face of the Earth: and therefore is rightly called the Garden of Pleasure. It is Scituate in the Land of *Shinar*, a part of *Asia*, upon the River now called *Tigris*, which is called in the Holy Scripture the River of *Pison*. This River devides it self into four branches, each of a several name. Therefore to shew the true Scituation of this Garden, and to describe it perfectly, we must consider what the Prophet *Moses* saies in *Gen. 2. 8*. And the Lord God planted a Garden Eastward in *Eden*; As also at the 10 verse. And a River went out of *Eden* to water the Garden; and from thence it was parted and became

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into four heads: to wit four heads of Water. This Text clearly shews that this Garden of Pleasure was Scituate on the East side of *Pison*, where the River waters it with a single stream; as you may see in the Mapp: And though we should suppose that some part of this Garden should ly on the West side of the River of *Pison*, yet it is plain by *Gen. 3. 24.* that the dwelling place of *Adam* was on the East side: where it saies, So he drove out the Man, and he placed at the East of the Garden Cherubims &c. Because he should not enter in again where he went out. Also from *Gen. 4. 16.* And *Cain* went out from the presence of the Lord and dwelt in the land of *Nod*, in the East of *Eden*. And it is the more likely to be beleevd, because this River aswel in length and breadth as in strength of its stream may compare with the *Rhyne*, or *Donau*; and therefore it may consequently be conjectured that it must hinder our first parents from flying Eastward from the presence of the Lord had they inhabited to the Westwards of this River: for we cannot rationally conjecture they had either Boats or Ferries to pass over it with all: nor does Gods holy word make any mention of Building any till *Noahs* time. Thus therefore have many Ancient Geographers committed an eminent error in this particular, placing this Garden of Pleasure on the West side of the River of *Pison*.

This River (as aforesaid) is devided into four heads of water; to wit two to the Northward or above the Garden, and two to the Southward or below the Garden; and were called *Pison*, *Gihon*, *Hiddekel*, and *Euphrates*; and are thus described in

Gen.

Gen. 2. 11. The name of the first is *Pison*. That is it which compasseth the whole Land of *Havilah*, where there is Gold. *v. 13.* And the name of the second River is *Gihon*. The same is it that compasseth the whole Land of *Ethiopia*. *v. 14.* And the name of the third River is *Hiddekel*: That is it which goeth towards the East of *Assyria*. And the fourth River is *Euphrates*.

This River of *Euphrates* hath its original source from the mountains of *Moschi* and *Caspy* in *Armenia* the Great: And the River of *Hiddekel* hath its original from a certain Lake or dead Sea Scituate neer the beginnings of the Mountains of *Ararat*. These two streams run downwards into the aforesaid River *Pison* at the North of the Garden, and so run Southwards to the Southmost part of the Garden, where the most Easterly of these streams retains still the name of *Pison*, and the Westernly takes the name of *Gihon* upon it, both emptying themselves into the *Persian Gulph*.

Our first Parents being thus placed in this Garden of Pleasure (as aforesaid) had all things therein given them to their use and behoof, except the Tree of Knowledge of good and evil, *Gen. 2. 17.* Which was expressly Forbidden them by God. But being deluded by the Subtleties of Satan to break Gods Command, they were driven out of *Paradise*, and condemned to get their Living in the sweat of their brows; and for their sakes the Earth was accurst and over-run with Thistles and Thorns.

Having (as we have touched before) their dwelling in the Land of *Nod*, to
the

the Eastwards of the Garden of *Eden* (which Countrey was formerly called *Sufane*, and now *Susan*) where they fell to Tilling the Ground. They had two Sons, the eldest named *Cain* a Tiller of the Ground, and the youngest named *Abel* a keeper of Sheep; who through the Spite and Mallice of his brother *Cain* was in his fury murthere.d by him. *Cain* being accurst of God for this fact, falls into great dispair and perplexity of mind, fearing least every one that meets him should kill him: goes therefore forth from the face of the Lord into the Land of *Nod*, and builds there a Citty and calls the name of it *Enoch*, after his Sons name. It may be conjectured that the Citty now called *Susan* is the remains of this Citty *Enoch*, as bordering neereſt to *Eden*, and Scituate to the Westwards of the Mountains of *Ararat* upon the River *Euleus*, where it is probable *Cain* ſtopt his flight from the face of the Lord, being not able to paſs over this River.

The ſins of Mankind growing from time to time more and more, are at laſt puniſht by God almighty with an univerſal deludge; wherein was drowned all the race of Mankind, all the Beaſts of the field, all the Fowls of the Air, and all creeping things, except *Noah* and his Family, and two of a ſort of all Creatures that lived on the face of the Earth, and of the fowls of the Air: preſerved by *Noah* upon the Waters in an *Ark* built by him according to the directions of God himſelf, after the World had been created 1656 years. This *Ark* having driven to and fro upon the Waters above the higheſt tops of the Mountains for the ſpace of about five moneths time, it pleaſed God to let it reſt at laſt upon the Mountains of *Ararat*;

And

And after the waters were retired again into their place the beleeving *Noah* and his Family and all the living Creatures that were inclosed in the Ark went again out of the *Ark*; and *Noah* and his Family settled themselves about the Eastern borders of the River of *Hiddekel*: from whence afterwards the Generations of *Noah* spread themselves both Eastwards and Westwards; naming the several Lands and Countries wherein they lived after their several Names: Which hath moved us to insert this Geneological Table, that the Reader may the easier learn to know the Lands in the Map, and their several Original Possessors; as more at large you may collect them out of the *Bible*, and the marginal Notes there on.

[*Let the Geneological Table come in here.*]

All the people of the Earth had then one Language and one Speech, And that they might the better unite themselves, and perpetrate a Name, they consulted to build a Citty, and a Tower therein whose top thereof should reach up unto Heaven; which the Lord being offended with confounded their Language, scattered them, and made them leave off building their intended Citty. And the name of that place was called *Babel*: as you may see at *Fig. 1.* in the Map, because the Lord did here confound their Language, and from hence desperse them into all parts of the Earth. *Gen. 11. 9.*

Not far from this Citty is *Ur*, the dwelling place of *Terah*; as at *Fig. 2.* in the Mapp. This *Terah* was the Father of *Abraham*, and the Grandfather of *Lot*. And

D

Abraham

Abraham being forewarned of God to depart from thence, accordingly both he and his Father *Terah* and *Lot* departed to *Haran*, as at *Numb. 3.* in the Mapp: where *Terah* dyed. *Gen. 11. 32.* And *Abraham* at Gods command left his Native place, and his Kindred, and took with him all his family, and his Nephew *Lot*, and all their substance, and travelled towards the Land of *Canaan*, unto *Sichem* in the Plain of *Moreh*, as at *Fig. 4.* in the Mapp. From whence he removed again unto a mountain between *Beth-el* and *Hai* (as at *Fig. 5.* in the Mapp) and pitched his tent there; where he built an *Altar* and called upon the Lord. *Gen. 12. 8.* From hence they depart Southwards; and by reason of a famine in the Land are driven to go down into *Egypt*; from whence after some time of stay they again depart (richly blessed with Cattle, Silver, and Gold, &c.) into the Land of *Canaan*: and again took up their dwelling place between *Beth-el* and *Hai* at *Fig. 5.* *Gen. 13. 3.* Here *Lot* and *Abraham* parts, because the Land was too little for them. And *Lot* chose the Plain of *Jordan*. at *Fig. 6.* in the Mapp; and pitched his Tent towards *Sod.m.* *Gen. 13. 12.* And *Abram* went and dwelt in the Plain of *Mamre*, which is in *Hebron*, *Gen. 13. 18.* as at *Fig. 7.* in the Mapp. Here it was that *Ishmael* was born, *Isaac* is promised, And *Abram's* name was changed to *Abraham*, *Gen. 16.* and *17.* From hence *Abraham* journeyed towards the South Countrey, and dwelt between *Kadesh* and *Shur*, and sojourned as a stranger in *Gerar*; at *Fig. 8.* in the Mapp. *Gen. 20. 1.* Here *Abraham* was commanded to offer up his Son *Isaac* upon one of the Mountains of *Moriab*; at *Fig. 9.* in the Mapp. But God finding his obedience forbids him to lay hands
on

on the Lad, and provides a Ram for a burnt offering in *Isaacs* steed, and promises him his blessings. From hence *Abraham* goes and dwells in *Beersheba*, at *Fig. 10.* in the Mapp. *Gen. 22. 19.* And at *Kirjath-arba* which is *Hebron*, *Sarah* dies, and is buried in the cave of *Machpelah* over against *Mamre*, at *Fig. 12.* in the Mapp. *Gen. 23. 19.*

Afterwards *Abraham* takes an Oath of his servant, and sends him to *Nahor* in *Mesopotamia.* at *Fig. 3.* in the Mapp: to take a wife for *Isaac* out of his Kindred, and obtained *Rebekah* the Daughter of *Bethuel*, and brings her into *Canaan*, where *Isaac* met her as he came from the way of the Well *Lahairoi*, at *Fig. 13.* in the Mapp. *Gen. 24. 62.* *Abraham* at the age of 175 years dies, and is buried by his Sons *Isaac* and *Ishmael* in the Sepulcher of his Wife *Sarah*, at *Fig. 12.* in the Mapp. *Gen. 25. 10.* *Isaac* then dwelt in the City of *Gerar*, at *Fig. 14.* in the Mapp. *Gen. 26. 6.* From whence he removed to the valley of *Gerar.* *Gen. 26. 17.* And from the valley of *Gerar* to *Beer-sheba.* *Gen. 26. 23.* But the Children of *Ishmael* being twelve Princes dwelt in all that space between *Havilah*, at *Fig. 16.* and *Shur*, at *Fig. 15.* in the Mapp. *Gen. 25. 18.* This was a large Countrey, but in probability not very fruitful or close inhabited. Because at this time it is called the *Deserts of Arabia.*

Isaac had now two Sons, to wit *Esau*, and *Jacob.* And *Jacob* being the youngest by his subtilty bought *Esaus* birth-right for a mess of *Pottage*; and by it obtained his father *Isaac's* Blessing, which belonged to *Esau*: for which *Esau* sought

Jacobs Life. But by the counſel of his Parents he went towards *Padan-Aram* to *Laban* his Mothers brother. But being benighted at *Luz*, he took of the ſtones of the Place for his Pillows, and lay down to ſleep on them; and then dreamed that he ſaw a Ladder whoſe top reached into Heaven, and the Angels of God aſcending and deſcending. Here he received the promiſe of God; and here he took the ſtone he had for his Pillow, and ſet it up for a Pillar, and poured oyl on it, and named the City *Bethel*, at *Fig 17* in the Mapp. *Gen. 28. 11 to 20.* In the morning he travelled towards the people of the Eaſt, where he met *Rachel*, the daughter of his Uncle *Laban*, about *Haran* at *Fig 3* in the Mapp: and makes himſelf known to her, who ſtraight runs and tells her father, who alſo came out to meet him: and received him kindly. *Gen. 29 13.* Here *Jacob* ſerved *Laban* 20 years, for his two daughters *Leah* and *Rachel*, together with ſuch Cattle of the Flock as he bargained for: which the Lord bleſſes, and increaſes mightily. Whereat *Laban* and his Sons grow diſpleaſed, and murmur againſt *Jacob*, which cauſed *Jacob* to depart from thence with his Wives and Childeren and Cattle to the land of *Canaan* over the River *Euphrates*, at *Fig. 18* in the Mapp. Turning towards the Hills of *Gilead* at *Fig. 19* in the Mapp. After 7 days perſuit of his Father in law and Uncle *Laban* and a great power he brought with him, he was overtaken. Yet nevertheleſs, *Laban* being warned of God not to hurt *Jacob*, made a covenant with him. *Gen 31. 48, 49.* not to hurt each other. Here they made a heap of ſtones in memorial of the covenant, and called the name of it *Gilead* and *Mizpah*: And from thence *Laban* returned home in peace.

Jacob

Jacob travelling a little further meets the Angels of God, and called the name of the place *Mahanaim*. at *Fig. 20* in the Mapp. From hence *Jacob* and all his Family and followers passed over the foord *Jabbok*, *Gen. 32. 22.* Here it was that *Jacob* wrestled with God, and obtained his blessing; and was called *Israel*; wherefore he called the name of the place *Peniel*, at *Fig. 21* in the Mapp. And here he met his brother *Esau* coming against him, with 400 men: yet they imbraced and parted freindly from one another; *Esau* to his dwellings in the mountains *Seir*, at *Fig. 22* in the Mapp. *Gen. 33. 16.* and *Jacob* journied to *Succoth*, on the River of *Jordan*, at *Fig. 23* in the Mapp; where he built an house. From thence he came neer the Citty of *Shechem* in *Canaan*, at *Fig. 17.* in the Mapp. From hence God commanded him to go to *Bethel*, and make there an Altar unto God that appeared unto him when he fled from his brother *Esau*. *Gen. 35. 1.* From hence *Jacob* travelled towards *Ephrath*, which is *Bethel*, at *Fig. 24.* And within a little way of the place *Rachel* dyed with hard labour of her son *Benjamin*, and was buried there. *Gen. 35. 19.* and *Gen. 48. 7.* *Israel* travelled again from thence, and pitched his Tents beyond the Tower of *Edar*, at *Fig. 25.* in the Mapp. From *Edar* he went to his Father *Isaac* in *Mamre*, at the Citty of *Arbak*, at *Fig. 11* in the Mapp. And *Isaac* being 180 years old dyed; and was buried by his sons *Esau* and *Jacob*, in the Sepulcher of his Father *Abraham* at *Machpelah*, at *Fig. 12* in the Mapp. *Israel* being compelled by famine, and invited by his son *Joseph*, goes into *Egypt*; that is the land of *Cham*, also called *Misraim*, where *Joseph* receives him with joy and duty, and entertains him with great kindness and liberallity, giving him with the consent of

Pharaoh the Land of *Goshen*, at *Fig. 26* in the Mapp, to live in. The foules that came out of *Egypt* with him were in number 70. And *Israel* being very old and dim of sight dyed there, and was carryed by his son *Joseph* and the rest of his children, and a great train of *Egyptians* very magnificently into the land of *Canaan*; and buried in the Sepulcher of his Father and Grandfather, at *Machpelah*, which is before *Mamre*, at *Fig. 12* in the Mapp. *Gen 50. 13.*

Thus is the curteous Spectator presented with a short Narration of the several Countries, Stations, and Dwellings, of our first Parents; from *Adam* downwards to *Jacob* and by the corresponding figures in the Mapp, and this Narration is directed to find the scituation of every place in question which he shall read of in the Bible, wherein they are concerned, with very great ease, speed, and delight.

*A short discourse upon the Perigrination of the Children of Israel ;
Together with a Geographical description of the several places they travelled to between Egypt and the land of Canaan.*

THe land of Promise is by some old Writers called *Palestine*, (as is conjectured) from the name of the Inhabitants of the land called *Philistines*, a Nation descended from *Cham*, one of the sons of *Noah*. And yet may this Land be properly called the *Land of Promise*; in regard of the promise God made to *Abraham*, *Gen. 12. 7.* and *Gen. 13. 15.* It takes the name of *Canaan* from *Canaan*, one of the sons of *Ham*;) and is divided into particular Provinces, according to the several names of *Chams* sons, who were the first possessors of those Provinces: as you may more perfectly see in the Mapp of *Paradise*. And lastly, this Land is called the *Holy Land*, alluding to what God said unto *Moses* in *Deut. 3. 5.* *Draw not nigh hither; Put off thy shoes from thy feet; for the Place whereon thou standest is Holy Ground.* Notwithstanding this was not spoken by God in the Land of *Canaan*; but in the Wilderness of *Sin* by mount *Horeb*. Yet however we may account this a very proper name for this Land, because the holiness of the Lord was there preserved; The Holy City of *Jerusalem* stood in it; and the most Holy and true Son of God had both his birth and conversation in it.

The

The extreame bounds of this Land reaches Eastwards to *Arabia the Stony*. Westwards to the *Great Sea*, Northwards to the Hills of *Labanon*, and Southwards to the Wilderness of *Paran*, *Edom*, and *Kadesh*. Its length between *Labanon* and *Paran* is about 150 English Miles: The breadth between the *Great Sea* and the River of *Jordan* is various; for in some Places, it is about 50. in others about 60. Miles over.

This Land is watered with several small Rivolets or Brooks; some emptying themselves into the *Great Sea* and others running into the River of *Jordan*, a famous River taking its original from two small Lakes by the Woods of *Labanon*, called *Jor*, and *Dan*; who running a little way, unite both their streams and names: and from thence is called *Jordan*. This River *Jordan* runs from thence into the Lake *Merom*, and from *Merom* into the Sea of *Galilee*, otherwise called the Sea of *Chinereh*; And lastly, running from the Sea of *Chinereh* it looses its self and name in the *Dead Sea* or Vale of *Siddim*. In this Vale stood formerly those wicked Citties *Sodom* and *Gomorrhah*, and in the time of *Lot* was a most exceeding fruitfull plot of ground, compared to the Garden of the Lord, to witt, *Paradise*. *Gen* 13. 10. This Sea or Vale is also watered with the Brooks *Zered*, and *Arnon*, and is nevertheless (as *Josephus* writes) a salt and unfruitful Lake. *Tacitus*, *Egyptus*, *Pausanius*, and others, write wonderful things of this Lake; which for brevity we shall here omit. Yet this we ought to remark, that herein is found driving upon the waters a species of Pitch called *Asphaltum*: from whence this Lake hath also obtained the name of *Mare Asphalticum*. This Pitch being melted hath a noysom stinck, and is used both in medicines

cines, and by the Inhabitants thereabouts for the pitching of Vessels.

But to proceed, This Land of Canaan is a very fruitful Land: producing Corn, Wine, Oyl, Sugar, Balsome, Figgs, Herbs, and Flowers; and is very truly termed a Land flowing with milk and honey. *Exod* 3. 8. and in several other places. It is beautified with many fair Hills, Vales, Fields, Fountains, Rivers, Woods, Citties, Villages, and strong Castles: excelling many other Lands in the World: and therefore given by God for an Inheritance to the Father of the faithful and his Seed the children of *Israel*, as a type of the Heavenly Canaan, the place of perfect and accomplished joy and happiness.

The exceeding great number of Citties in this Land is almost incredible: yet that you may the better conceive of it, we have thought fit to add a Catalogue of the Kingly Citties which *Joshua* by lot devided to the children of *Israel*: as follows.

To the Tribe of Ruben

Heshbon
Madian
Petra

To Manasse

Gilead
Esdra
Taanach
Megidda

Israel

Tharza
Ashtaroth
Damascus
Edrei
Gefur
Maachath
Zohar
Therman

Madian

To Gad

Rabbah

To Benjamin

Bethel
Ai
Gibeon
Jerusalem
Bethle

(26)

To Simeon.

Dabir.

Gerser.

To Zebulon

Jokneam.

Simron Meron.

To Issachar

Asbek.

To Asher

Achfaph.

Lassaron.

Tyre.

Zidon.

To Naphtali

Hazor.

Efrei.

Heleph.

Hammoth.

To Dan.

Ekeron.

Gath.

Lachis.

To Judah

Horad.

Arab.

Makkedah.

Libna.

Eglon.

Besek.

Hebron.

Adullam.

Tappua.

To Ephraim.

Gerur.

Tappuah.

Lassaron.

Samaria.

in all 52 Kingly Citties.

This Description of the Land of *Canaan* may be thought improper in this place, since we pretend to shew you the children of *Israels* forty years wandering through the Wilderness: But because you may know what Land it was God had ordained for them after their Trials and Travels; and because we intend in our Discourse upon the Mapp of *Canaan* to treat mostly upon the Actions and Passages of our Saviour *Jesus* Christ in this Land, therefore we thought fit to insert this Discourse here, and to omit it in the next Mapp Wherefore,

Having thus given you an account of the Land of Promise, we come next to shew the

the Perigrination of the children of *Israel* towards it through the Wildernesses of *Ara-*
ran, Zin, Kadesh, &c. where (for your information) take notice that the double
 prickt-line in the Map shews the passage they made; and where you find six little
 round ☉☉☉ thus, besides the prickt line, it shews where they pitched their Tents:
 Each Station is marked with numerical figures, to which the numerical figures in
 the Mapp and Book bear particular references. But to the purpose.

God having purposed that the posterity of *Abraham* should remain as strangers
 in a strange Land 430 years: And this time being expired, he took notice of their
 miserable bondage, and how they were supprest and tasked of the *Egyptians*. he
 heard the sighs and complaints of his People; and therefore sent his servants *Moses*
 and *Aaron* to lead them out of *Egypt* into the Promised land.

And because King *Pharaoh* opposed them, therefore God sent all sorts of plagues
 upon *Egypt*, so that at last *Pharaoh* and his people were not only willing to let them
 go, but even in a manner drove them out of the land.

The children of *Israel* therefore gathered themselves together from all parts of
 the land to *Rameses*, and ate the Paschal Lamb on the 14. day of the moneth *Ibb*.
Exod. 13. 4. (which with us is part of the moneth of *March*, and by them accounted
 the first moneth of the Year. (2583. years after the Creation of the World.) The
 next day (to wit the 15 day of the first moneth they journeyed from thence to *Su-*
soth, (at fig. 1. in the Mapp.) and from thence to *Etham* (at fig. 2.) on the edge of the
 Wilderness, and there encamped themselves. From thence they turned to *Pi-ha-*
roth,

roth, (at fig. 3.) between *Migdal* and the Sea, where they were overtaken by the *Egyptians*. But God set his Angel behind the camp to guard it: And having provided a Pillar of Cloud and a Pillar of Light, the one to guide them in the Day, and the other to light them in the Night, placed the Pillar of Cloud behind the *Israelites*, and it became a Light to them, but Darkness to the *Egyptians*; so as they could not come at them. *Israel* being thus beset on each side with high mountains, behind with an Enemy, and before with the Red Sea, cried unto the Lord, who by the hands of his servant *Moses* caused the Waters to part, and they went over on dry Ground. But when the *Egyptians* persued them, the Waters returned again, and covered them and their Chariots, so that they were all drowned in the Sea; and not one of them escaped.

Hereat the People rejoyce, and *Moses* and *Miriam* sing praises to the Lord for their deliverance. But journeying farther, come to the bitter Waters of *Marah*, (at fig. 4.) where they encamped, and murmured against *Moses*, who by the Lord's direction threw a Tree into the Waters, and they became sweet. *Exod.* 15. 25. From hence they journeyed to *Elim*, (at fig. 5.) and encamped there, where they found twelve Fountains of Water, and seventy Palm Trees. From thence they came to the coasts of the Red Sea, (at fig. 6.) And from thence to the Wilderness of *Sin*, (at fig. 7.) and encamped there on the 15 day of the second Moneth after they came out of the Land of *Egypt*: Here they again murmured against *Moses* for want of Flesh; calling for the Flesh pots and Bread of *Egypt*: Wherefore the Lord pitying them

then sent them their daily bread from Heaven; which they called *Mannah*, and caught a great number of Quails to come out of the Sea to feed them with. Then they journeyed from *Sin*, and set up their Tents in *Dophkah*, (at fig. 8.) From thence to *Ishb*, (at fig. 9.) Thence to *Rephidim*, (at fig. 10.) where there was no Water to drink: wherefore the People again murmur at *Moses*, and tempted the Lord: and therefore the name of the place was called *Massah*, and *Meribah*. *Exod. 17. 7.* Nevertheless the Lord commanded *Moses* to smite the Rock, and there came forth Water for the People to drink.

Here also *Amalek* came forth against *Israel*; and *Moses* and *Aaron* and *Hur* went up to the top of the Hill, where *Moses* lifted up his hand in Prayer to the Lord, and *Israel* prevailed: but when his hands grew heavy, so that he could not hold them up, *Amalek* prevailed against *Israel*: therefore *Aaron* and *Hur* got a stone for *Moses* to sit on, and held up his hands steady, till *Amalek* was quite discomfited.

Afterwards came *Jethro* the Father in law of *Moses*, and Priest of *Midian*, whom *Moses* received with reverence and love: And *Jethro* brought with him his daughter *Zipporah* *Moses* wife, and her two sons *Gershon* and *Eliezer*. *Jethro* seeing the great pains and trouble *Moses* had in judging the People, counsels him to seek out Wise, Courageous, and Just men, fearing God; and set them as Rulers over thousands, over hundreds, and over tens: and what causes were too great for them they should bring before *Moses*. This pleased *Moses* well, and he did so. And his Father in law departed into his own Country.

The same day the *Israelites* departed out of *Riphidim*, and encamped in the Wilderness of *Sinai*, (at fig. 11.) against the Mountains which are also in part called *Horeb*: Here God came down upon Mount *Sinai* in the sight of all the People, and gave them his Law; first by word of mouth, and afterwards to *Moses* in two Tables written on Stone by God himself, after he had been forty dayes in the Mount with God, *Exod.* 32. 16. and *Deut.* 9. 9, 10, 11. But *Moses* coming down, and seeing the Idolatry of the People towards the Golden Calf, waxed so wrath with them that in holy zeal he threw the two Tables out of his hands and brake them in peeces; and took the Golden Calf and burned it in the fire, and ground it to powder, and shrewed it upon Water, and made the Children of *Israel* to drink of it. Then *Moses* prayed unto God, and obtained mercy for them: And God caused *Moses* to hew two other Tables, and with his own finger he wrote on them the words that were in the former Tables. In the Mount *Sinai* *Moses* receives a command from God to make the Tabernacle, with all its appertainces according to his directions; and to require of all the People a Free will Offering, besides a Tax of half a Shekel upon every male of 20 years old and upwards. In this Tax were numbred 603,550. men. *Exod.* 39. 26. and in the former ver. it saies it brought up in Silver 100. Tal and 1775 Shek. of Silver: Besides 100. Talents of Silver to cast Sockets; which makes 200 Talents 1775. Shekels: amounting to (in our English Coin at 2. sh. 5. d. the Shekel) the sum of 72565. lb. 6. sh. 3. d. Besides was freely offered in Gold 29 Talents, 730 Shekels; which if we reckon to be worth twelve times its weight in Silver (as according to the most

most usual received value it is) it amounts to the sum of 127208. lb. 10. sh. 0. d.
 To which added the Silver aforesaid 72565. 6. 3.
 makes the exact sum of 199773. 16. 3.

English money. This sum is for the Gold and Silver only. The Brass employed about the Tabernacle and its appertainances was 70. Talents and 2400 Shekels, which of our weight at 16 ounces to the pound weighs 6526. lb. 14. ounces; which reckoned at 8. d. the pound (the usual price of Brass with us) comes to 217. lb. 11. sh. 3. which added to the former sum, makes 199991. lb. 7. sh. 6. the just value of the mettall employed about the Tabernacle. Besides the Offerings of Blew Silk, Purple, Scarlet, Fine Linnen, Goats hair, Rami skins dyed Red, Badger skins, Shittim wood, Oyl, Spices, Sweet Incense, and precious Stones; which must needs amount to a very great price. Nor is there in Scripture any mention made what the workmanship of all these materials cost: but surely it would come to much, were it to be paid for. The Women (doubtless) spun their blew Silk and Goats hair freely: And we may conjecture that many men that had nothing else, offered their Labour gratis to the building of this Tabernacle to the Lord.

The Tabernacle being finisht was reared up (*Exod. 40. 2.*) the first day of the first moneth, in the second year after they departed out of *Egypt*. It and all its Instruments was annointed and hallowed by *Moses*: And then a Cloud covered it, and the glory of the Lord filled it. All the day time the Cloud remained over it, and Fire was in it in the night time, and became a Light to all the Camp.

Now

Now follows another Offering, (*Numb. 7. 2. 3.*) of all the Princes and Elders of the Tribes; And they send six covered Chariots, and twelve Oxen; two Princes joyned for a Chariot, and each Prince sent his Ox to do service in the Tabernacle. Each Prince offered also in the first Dedication of the Altar a Charger of 130. Shekels of Silver, and a Bowl of Silver weighing 30 Shekels, and an Incense Cup of Gold weighing 10 Shekels, which was in all 2400. Shekels of Silver, amounting to 590 lb. Sterling, and 120 Shekels of Gold amounting to 358 lb. Sterling: together 948 lb. Sterling. They also offered 60 young Bullocks, 72 Rams, 72 Lambs, and 72 He Goats, for Burnt Offerings, and for Sin Offerings, and for Peace Offerings. Thus was the Altar dedicated.

We have before found the People numbred from 20 years old and upwards; but till now the *Levites* are not numbred: Therefore God commanded *Moses* to number them from a moneth old and upwards, and they were found to be 22000. Every first born male is now also numbred; and they are found to amount to 22273 Souls: which with the *Levites* make 44273. which with the foregoing 603550. makes 647823 males. Besides Women, and Maidens, and Youths under 20 years of age. On the 20 day of the second moneth of the second Year the Cloud was taken up from the Tabernacle. *Numb. 10. 11.* and the Camp removed from the Wilderness of *Sinai*, and rested in the Wilderness of *Paran*, (at fig. 12.) in such order as you may read in *Numb. 10. 14. to 29.* Here the People murmur against *Moses*: wherefore the fire of the Lord burn among them, and consumed the outmost part of the Host, and therefore

therefore the name of the Place was called *Talera*. And here the People again lusted, and wept for the Flesh, the Fish, the Onions, and other fare of *Egypt*; and loath *Mannah*: wherefore the Lord sent them such numbers of Quails out of the Sea, that they even surfeited with them; and so kindled the Lords anger against them, that he sent an exceeding great Plague amongst them: wherefore the name of the Place was called *Kibroth-Hattaav*; that is *Graves of Lust*. Numb. 11. 34.

From hence they took their journey to *Harez* (at *Fig. 1*;) here *Aaron* and *Miriam* for speaking against *Moses* were punished; *Aaron* by words from the Lord, and *Miriam* with Leprosie, so that she was shut out of the Host seven days. And then the Host removed thence to *Kithma*, in the Wilderness of *Paran*. (at *Fig. 14*.) From hence the Lord commanded *Moses* to send forth 12 men to search the Land of *Canaan*: who returned again in forty days; bringing with them a Cluster of Grapes on a Bar between two of them, and Pomgranates, and figgs; and related it to be a Land flowing with Milk and Honey. But yet that the People were strong, and the Citties walled, and that there were Gyants among them: which so discouraged the *Israelites*, that they again fell a murmuring, wishing they had dyed in *Egypt*, or that they were dead in the Wilderness: And were conspiring to chuse themselves another Captain to lead them again into *Egypt*. But *Joshua* and *Caleb* (two of the twelve that were sent to search the Land) strove to appease and encourage the People: For which the multitude were about to stone them: which so provoked Gods anger against them, that he threatened to destroy them all: yet by the

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Prayers

Prayers of *Moses* the Lord forgave them, but swore that none of them that had seen the miracles he did in *Egypt*, and had so oft tempted him in the Wilderness should ever enter into the land of Promise, only *Joshua*: and *Caleb* for their obedience should: but all the rest should dy in the Wilderness, as they had wished. Wherefore the People were sorry for what they done, and as in despair offered to go up to the place the Lord had promised them. But *Moses* would not consent to it, but counselled them to the contrary: yet they presumed obstinately to go up, though *Moses* and the Ark went not with them, and were discomfited by the *Amalekites*, and the *Canaanites*; and persued and consumed even unto *Hormah*.

From *Rithmah* the Lord commanded them to go to *Rimmon-Parez*, (at fig. 15.) from *Rimmon-Parez* to *Libnah*, (at fig. 16) from thence to *Rissa*, (at fig. 17.) then to *Kebelathah*, (at fig. 18.) then to Mount *Shipher*, (at fig. 19.) then to *Har-dah*. (fig. 20.) then to *Makhloth*, (fig. 21.) then to *Tahath*, (fig. 22.) then to *Tarah*, (fig. 23.) then to *Mithkah*: (fig. 24) then to *Hashmonah*, (fig. 25.) then to *Moseroth*, (fig. 26.) then to *Benefaan*, (fig. 27.) then to *Hor-hagidgad*, (at fig. 28) then to *Jorathah*, (fig. 29.) then to *Ebronah*, (fig. 30.) then to *Ezion-gaber*, (fig. 31.) on the Red Sea. from whence *Salomon* sent his Ships to *Ophir* for Gold. 1 *Ken.* 9. 26. While they were in these last recited Journeys *Korah*, *Dathan*, and *Abiram* conspired against *Moses* and *Aaron*, and began a rebellion in the People: for which the Earth opened and swallowed them up alive, and the men that were with them, and all their Families, and Goods, and 250 of their partakers, that offered false Incense were consumed by fire that came out from

from the Lord. Whereat on the morrow all the People murmured against *Moses* and *Aaron*, telling them that they had killed the People of the Lord. At which the anger of the Lord was so kindled: that he sent a Plague among them that destroyed 14700 Souls.

Then the Lord to put an end to the grudgings of the People commanded *Moses* to cause all the Princes of each Tribe to bring every one his Rod, and write thereon his Name, and put them before the Tabernacle of the Congregation; and to write *Aarons* name on his Rod, and put it there also; and the mans Rod whom the Lord should chuse to be chief Priest should bud. So on the morrow *Aarons* Rod was budded, and brought forth blossoms, and bare ripe Almonds. *Numl.* chap. 16. and ch. 17.

By this time God had led them 39 years through severall Wilderesses; and in the first moneth they removed from *Esiungeber* into the Wilderness of *Zinto Kadesh*, (at fig. 32.) Here *Miriam* dyed, and was buried. And here the People again murmur against *Moses* and *Aaron* for want of Water: whereupon *Moses* prays unto the Lord, who directs him to assemble the Congregation, and to take his Rod, and speak unto the Rock before them: which he did, but smote the Rock twice; and there came forth Water abundant'y for them and their Cattle: For which twice striking upon the Rock, the Lord reprehends *Moses* and *Aaron* of unbeleef; (since he only commanded them to speak to the Rock); and tells them they shall not bring the Congregation into the Land which he had promised them. This was the Water of *Meriba*; so called because of the strife between the People and the Lord. *Numb.* 20. 13. From

hence *Moses* sent messengers to the King of *Edom*, desiring passage through his Countrey; but he denying it the Camp journeyed to Mount *Hor*, (fig. 33.) where *Aaron* dyed in the fortieth year after the children of *Israel* set forth out of the land of *Egypt*, being aged 123 years. *Numb.* 13. 38. 39. While they were at Mount *Hor* King *Arad* Canaanite warred against *Israel*; but *Israel* overcame them and destroyed their Cities. From Mount *Hor* the Camp removed to *Zimmonah* (at fig. 34.) towards the Red Sea, to go about by the land of *Edom* to *Funon*, (fig. 35.) where the way seemed very grievous to them; so that they again fell to murmuring against the Lord and *Moses*: Wherefore the Lord sent fiery Serpents among them, which stung many of them to death. But upon their confession of their sins, and *Moses* praying to the Lord, God commanded *Moses* to make a fiery Serpent, and to set it up so, those to look on that were bitten, that they might live. *Numb.* 21. 5, 6, 8, 1, 9. From *Punon* they came to *Obot*, (fig. 36.) thence to *Jerahrim*, (fig. 37.) on the borders of *Moab*. Thence they came and pitched on the River *Zared* (fig. 38.) thence to *Dibon gad*, (fig. 39.) then to *Almon-blath*, (fig. 40.) from thence they passed by the Well *Beer*, and came to *Mattanah*, (fig. 41.) then to *Nahaliel*, (fig. 42.) then to *Batmoth*, (fig. 43.) in the Plain of *Moab*, even to the top of *Pisgah*, (at this* figure in the Mapp.) From hence *Israel* sent messengers to *Sihon*, King of the *Amorites*, desiring his leave to pass through his Countrey: but instead of giving leave he raised an Army and fought against *Israel*. But *Israel* overcame him and took his Countrey from him, and possessed it, and put all his People to the sword. In this encamping the *Israelites* com-

mit fornication with the Women of *Moab*, and Idolatry with *Baal-peor*: which so kindled the anger of God against them, that he sent a Plague among them which destroyed 24000 Souls.

After which God commanded *Moses* again to number the People, and he found the number of males of 20 years old and upwards to be 601630. besides the *Levites*, who were numbred to be 23000. males, from a moneth old and upwards. *Numl.* 26.

But the Lord commanded *Moses* to revenge himself on the *Midianites*: so he selected 1000 out of every Tribe, and sent them against the Kings of *Midian*, and slew them, and all the males, and took their Women, and their Cattle, and all they had, and fired their Cities and Villages.

He sent forth also and took *Og* King of *Bashan*, and his Countrie, and all the Lands about *Jordan*, on this side.

Here *Moses* received command of the Lord to go up into the top of this Mount *Pisgab*, and take a view of the land of Promise; for that in regard of his disobedience to the Lord at the Waters of *Meribah*, he should not enter thereinto: but *Josuah* should lead the People over. And here *Moses* dyed when he was 120 years old, and was buried in a Valley in the land of *Moab* over against *Beth-peor*: but his Sepulcher is concealed. *Deut.* 34. 6.

After *Israel* had mourned 30 daies for *Moses*, God commanded *Josuah* to pass over *Jordan*, and take possession of the Promised Land. Therefore *Josuah* sent out two men to *Jericho* to spy the Land, who returning brought tydings how much discouraged

raged the Inhabitants were because of them. Whereupon the Camp removed to *Shittim*, and came to *Jordan*, and lodged there before they went over. Three daies after, the Officers went through the Camp, commanding the People to be in readines against the Ark removed to pass over *Jordan*; And so soon as the feet of the Priests that bare the Ark touched the brinks of the Water the Water parted, but the Priests with the Ark went into the middle of *Jordan*, and there stood till all the children of *Israel* went over on dry Land. And for a perpetual memorial of this miracle, God commanded *Joshuah* to cause one man out of every Tribe to take a Stone out of the midst of the River where the Priests feet stood, and leave it at the place where they should encamp that night, which was at *Gilgal* towards *Jericho*. *Joshuah* commanded them also to pitch twelve Stones in the middle of *Jordan*, where the Priests feet stood, to remain there for a memorial for ever.

The Lord of Hosts having thus brought the children of *Israel* out of *Egypt*, through the Red Sea, and led them 40 years together through several Wildernesses, and now set them on the other side of *Jordan*, we shall leave them there, and refer our Reader to the holy Bible for an Historical Relation of their several exploits in the Wars with the Nations that possessed the Land; how they overcame them all, conquered their strong Citties, possessed themselves of the whole land, and rooted out all their enemies.

How this land was afterwards devided among the twelve Tribes of *Israel* by *Joshuah* is marked in this Mapp with single pricks; and the Capital name that is writ within

within them is the name of the Tribe that possessed so much of the land as is encompassed with those pricks. The Cities of Refuge appointed *Josh. 20. 7, 8* are marked with a cross upon the Tower; as you may see in the Mapp it self, on your left hand just over the picture of both sides the Shekel.

*A Discourse upon the Geographical Description of the Land of
CANAAN, Possessed by the Israelites, and travelled
through by our Saviour Jesus Christ, and his Apostles.*

THe fullness of Time being come wherein God according to his eternal decree had ordained to send his Son into the World in humane shape and nature for the redemption of mankind; the Angel *Gabriel* came and saluted *Mary* (a Virgin at *Nazereth*) (at fig. 1. in the Mapp) with a message from the Lord *Luk. 1. 28.* telling her that the Holy Ghost should come upon her, and the power of the most High should overshadow her, and she should bring forth a child, and call his name *JESUS*: which accordingly came to pass when *Augustus Cæsar* was Emperour of all the World, and *Herod* the Terrarch was King of *Jewry*, and *Cyrenius* Governour of *Syria*, which was in the year of the World (according to *Mr John Butler* in

his

his *Christologia* 4000. then came *Mary* with her betrothed Husband *Joseph* to *Bethlehem*, (at fig. 2.) a Citty of *David* (for they were both of the Lineage of *David*) to be Taxed according to the Decree of *Cæsar*. And because there was no room in the Inn, they were faine to make shift with a Stable, where she fell in Labour, and brought forth her first born Son, wrapped him in swaddling cloaths, and laid him in a Manger. The Angels soon carryed this joyfull news to Shepherds that were then keeping their Sheep, and gave them signes how they should find the Child; who straight way left their flock, came to *Bethlehem*, and found him out, and publisht abroad the tydings that was brought them of the Angels. *Luk. 2.*

This Child was circumcised at eight daies old, and his name called *JESUS*. And when he was 33 daies old he was brought to the Temple at *Jerusalem*, (at fig. 3.) by his Parents, and presented to the Lord, according to the custom of the Jews; whither also (being directed by the Spirit) came *Simeon* a just man, and one that feared God; who took the child *Jesus* in his arms and praised God; &c.

While they were yet in *Bethlehem* came wise men (having seen his Star) out of the East to worship him. And the fame hereof coming to *Herods* ears, caused him to assemble all the chief Priests and Scribes, to learn of them the place of his birth: who informed him it was to be in *Bethlehem*. Wherefore he commanded the wise men to seek the Child with all diligence, and bring him word that he might come and worship. When these wise men departed from the King the Star went before them till it came and stood over the place where the Child was: who when they had found, they worshipped,

shipped, and presented with Gold, Incense, and Myrhe. But they were warned in a dream not to return to *Herod*, but to return to their own Countrey some other way. Also *Joseph* was warned in a dream that he should take *Mary* and the Child, and fly into *Egypt*. *Herod* seeing himself mocked by the wise men, gave strickt command to kill all the male children of two years old and under in *Bethlehem*, and the coasts about it; that the Prophecie might be fulfilled. *Jer.* 31. 15.

Herod being dead *Joseph* was warned of God in a dream to return again with the child: but hearing that *Archelaus* his son reigned in *Judea*, he was afraid; yet turned aside into *Galilee*, to the Citty *Nazareth*. *Mat.* 2. 23.

Jesus being twelve years old came up to *Jerusalem* with his Parents to the Feast of the Pascheover; and when the dayes were accomplisht his Parents went home, thinking he had been in the company: but he staid behind disputing with the Doctors in the Temple; yet when they came back to seek him he went home with them.

In the 15 year of the Emperour *Tiberius* when *Pontius Pilate* was President of *Judea*, *Jesus* came from *Nazareth* to *Jordan*, not far from the Dead Sea, viz. to *Bethabane*, where he was baptized of *John* the Baptist; at which time the Holy Ghost descended upon him like a Dove; and a voice was heard saying, *This is my beloved Son in whom I am well pleased.* *Mat.* 3. 17.

From hence *Jesus* was led aside into the Wilderness; where he fasted 40 daies and 40 nights, and was tempted of the Devil: but he resisted, and the Devil left him.

Then *Jesus* went again into *Galilee*, whither followed him *Andrew*, *Peter*, and
G
Philpi

Philip, and dwelt at *Nazareth*. *Luk.* 4. 16. where he taught in the Synagogue. Coming from thence he went to *Cana*, where at a marriage he turned water into wine, *Joh.* 2.

From thence he went to *Capernaum* with his Mother, his Brother, and Disciples: yet staid not long there, but went to *Jerusalem*, because the Feast of Pascheover was nigh.

The first year of his Ministry. A^o 30.

Jesus coming to *Jerusalem* to the Pascheover shews his Divine authority in whipping the Buyers and Sellers out of the Temple, and overthrowing their Tables. *Joh.* 2. 15. By these and other signes many beleeve in him. *Nicodemus* a Ruler of the Jews came by night to him, to be instructed of him. *Joh.* 3. 1. From hence *Jesus* went into the land of *Judea*, and tarried there some time. But *John* was baptizing at *Enon*, by *Salem*, and was shortly after imprisoned; which when *Jesus* heard he returned again into *Galilee*, through *Samaria*; and came to a Citty called *Sychar*, neer *Jacobs Well*; where (sitting to rest himself, there came a woman of *Samaria* (while his Disciples were gone into the Citty to buy meat) to fetch water; with whom *Jesus* discoursing, and telling her of her own affairs, she takes him for a Prophet, and runs into the Citty, telling the Cittizens what she had heard and seen: whereupon they come out to him, and hearing of his words many of them beleeve in him. *Joh.* 4. 5. &c.

Having tarried there two dayes, he goes into *Galilee*, where the *Galileans* that had seen what he did at *Jerusalem* received him joyfully. v. 45. Coming to *Cana* in *Galilee* there came to him a Ruler whose Son was sick of a Feaver, at *Capernaum*, beseeching him

him to go down and heal his Son before he dyed. But *Jesus said, Go thy way: thy Son liveth. And from that hour the Feaver left him. v. 52.* Coming to *Na.areth*, and reading the Prophet *Isaiah*, and preaching thereupon, the People were incensed at his doctrine, and thrust him out of the Citty, and led him to the top of the hill whereon the Citty was built, to cast him down headlong. But he passed through the midst of them, and went his way, and came and dwelt at *Capernaum*.

Jesus walking by the Sea of *Galilee* called to him *Peter, Andrew, James, and John*, who straight way left their Nets, and followed him. *Mat. 4. 18. &c.*

The second year of Christs Ministry. A^o 31.

Jesus travelling through all *Galilee* preaches in their Synagogues, and heals all sicknesses and diseases. *Mat. 4. 23.* so that his fame spreads over all *Syria*, and great multitudes follow him out of *Galilee, Decapolis, Jerusalem, Judea*, and from beyond *Jordan*. *v. 25.* Among others he cured *Peters Wives Mother* of a Feaver. *Mar. 1. 30, 31. Luc. 4. 38, 39.* Coming to the Lake of *Genesareth* the People so prest upon him, that he entered into *Simons* ship that lay by the shoar, and required him to thrust off; and he preached to them out of the ship. *Luc. 5. 3.* And when his Sermon was ended, he bad *Simon* lanch out into the deep, and cast his Net. But *Simon* told him they had wrought all night and caught nothing, yet because he bad them they would; which when they did, they had so great a draught that their Nets brake, and they were fain to call their Companions to help draw them in. *Luc. 5. 1. &c.* And because his fame spread

spread more and more so many followed him that he could not enter into *Capernaum*, but kept without in desert places. *Mar. 1. 45. Luc. 5. 16.* Some daies after *Jesus* came again into *Capernaum*, and entered into a house, whither came many Pharisees and Doctours of the Law to hear him: and as he was teaching there was a Man brought to him, lying in his bed, taken with a Palsey: and in regard they could not get neer him, because the press was so great, they carryed him up to the house top, and let him down through the Tileings, Bed and all; which he immediately cured: and the Man took up his Bed and walked. *Luk. 5. 25.* Going from thence towards the Sea, he saw the Publican *Levi*, otherwise called *Mathew*: And he said to him *Follow me.* Who left all and followed him. *v. 28.* Afterwards *Jesus* went on a Sabbath day through the fields of Corn, and his Disciples plucked the Ears of Corn and rubbed them between their hands and eat them: which the Pharisees were offended at. *Luk. 6. 1.* Afterwards he went into the Synagogue on another Sabbath day, and healed a Man with a withered hand; which so madded the Pharisees that they consulted with the *Herodians* to destroy him: but he avoided them *Mar. 3. 5, 6.*

Coming neer the Sea, he went upon a Mountain to pray, and staid there all night. The next morning he called his Disciples, and from among them he chose twelve, which he called Apostles. *Luk. 6. 12, 13.* Going again into *Capernaum* he healed the Centurions servant, marvelling at his faith, *Luk. 7. 1, to 11.* From thence *Jesus* goes to a City called *Naim*, (fig. 11. where a Widdows son being dead was carryed out to be buried, and which *Jesus* (in compassion to his Mother) raised again from the dead, and delivered her her Son alive. *Luk. 7, 11, to 16.* After

Afterwards he travelled through every City and Town in *Galilee*, and *Samaria*, preaching the Gospel; where certain Women that he had healed of their infirmities ministred to him. *Luk.* 8. 1, 2.

Coming to *Jerusalem* to a Feast of the Jews, he found at the Pool of *Bethesda* a Man who had been diseased 38 years; whom he made whole on a Sabbath day. *Ioh.* 5. 8. From thence he returned to *Capernaum* again, took ship, and stilled a storm at Sea; then landed in the Region of the *Gadarenes* about *Gerasa*, (fig. 12.) *Luk.* 8. 26. where he met a Man possessed with legions of Devils, whom he dispossessed, giving them leave to go into an herd of Swine, who immediately thereupon ran headlong into the Sea: hereat the Inhabitants came and besought him to depart out of their Coasts. *v.* 37. Thence he returned again to *Capernaum*, where *Jairus* a Ruler of the Synagogue intreated him to come into his house, because his daughter lay dying. *v.* 41. And as he was going with him, a Woman touched the hem of his garment, and was immediately healed of an issue of blood which she had had 12 years. *v.* 43. In the mean while the Maiden dyed, but was raised again from the dead. *v.* 55. *Jesus* going from thence, gives sight to two blind men. *Mat.* 9. 27, to 31. and speecn to a dumb Man possessed with a Devil *v.* 32, 33.

Jesus goes through all Cities in *Galilee* towards *Jerusalem*, *Luk.* 13. 22. where he preaches: is forewarned of the Pharisees that unless he depart *Herod* will kill him. *v.* 31.

Jesus calls his twelve Disciples to him, and sends them forth to preach; giving them power to cast out unclean Spirits, and to heal all diseases. *Mat.* 10. 1. who at

their return to him again give him an account of their Ministry. *Mat.* 9, 10. Then he takes them aside into a solitary place near *Bethsaida*, where he feeds 5000 Men with five barley loaves and two Fishes. *v.* 17. *Ioh.* 6. 5, to 14. But perceiving that the People would make him King, he withdrew himself to a Mountain alone. *Ioh.* 6. 15. and his Disciples missing him, they about evening took shipping to go over to *Capernaum*, whither *Jesus* followed them, walking upon the Water; whom when they saw they were affrighted: But he spake to them, and came into the Ship; and they presently arrived at their Port. *v.* 21.

The third year of Christs Ministry. A^o. 32.

Jesus removes from *Capernaum* to *Jerusalem*, and after the Feast of Pass. returns again, travels through *Galilee*, but shuns *Judea*, because the Jews sought to kill him. And being come home again, journey's towards *Tyre*, (fig. 14) and *Sidon*, (fig. 15.) on the coasts of the Great Sea, where he cast a Devil out of the *Canaanitish* Womans Daughter, *Mat.* 15. 18. And departing from thence he went to the Sea of *Galilee* through the midst of the coasts of *Decapolis*. *Mar.* 7. 31. where he healed one deaf and dumb. *v.* 35. And in the Wilderness (fig. 16.) he fed 4000 Men besides Women and Children with 7 loaves and a few small Fishes. *Mat.* 15. 38 *Mar.* 8. 8, 9. Then he took Ship and came into the Coasts of *Magdala*, in the parts of *Dalmanutha*, (fig. 17.) where the Pharisees desired of him a signe from Heaven. *v.* 11. which he being troubled at, left them, and again took ship and came to *Bethsaida*, *v.* 22. where he restored a blind

Blind Man to his sight, v. 25. Hence he and his Disciples go *Cæsarea Philippi*, (fig. 18.) where under way *Peter* confessed him to be the Christ. *Mat* 16. 16. *Mar*. 8. 29. Six daies after *Iesus* took *Peter*, *James*, and *John*, and went up to the Holy Mount 2 *Pet*. 1 18 (fig. 19.) where he was transfigured, and where appeared *Moses* and *El* is talking with him; and here it was that a voice came from Heaven, declaring him to be the Son of God. *Mat*. 17. 5. Coming again to the multitude he cast a Devil out of a Child. *Mat*. 17. 18. Hence he goes to *Capernaum*, where the Toll gatherers demand Tribute of him; wherefore he sent *Peter* with his Angle to the Sea, and told him that in the mouth of the first fish that should come up he should find a twenty pence peece, which he bad him give for them both. *Mat*. 17. 24. to 27. Afterwards he travels through *Galilee* and *Samaria* towards *Ierusalem*. *Luk*. 9. 51.

The fourth Year of Chrsts Ministry. A^o. 33.

Iesus sends forth seventy Disciples by two and two to preach the Gospel, and heal the sick, &c. *Luk*. 10. 1. Against the Feast of Pascheover he departs out of *Galilee* into *Iudea*, and dwells in *Bethania*, (fig. 20.) in the house of *Martha*, v. 38. Thence he went to *Ierusalem* to the Feast, where the Jewes marvelled at his Doctrine, *Ioh*. 7. 15. Towards the Evenings he used to go to Mount *Olives*, (fig. 21.) and stay there all night, but in the Mornings came again into the City, and preached in the Temple.

The Scribes and Pharisees (to tempt *Iesus*) brought a Woman to him taken in adultery, who by the Law of *Moses* should dy: And he bad them that were without sin to cast

cast the first Stone at her : wherefore they all departed, and left her there without an accuser. *Ioh. 8. 3. to 12.*

Then he went through all Cities and Towns thereabouts, teaching the People. And comes in the Winter time again to *Ierusalem*, and walked in the Temple, in *Salomons* Porch, where many of the Jews encompass him, and would know positively if he were the Christ or No. But for his answers they went about to stone him, and would have laid hands upon him; yet he escaped them. *Ioh. 10. 22, to 40.* and goes over *Jordan* to the place where he was baptized of *Iohn*, and abode there. *v. 40.* Afterwards he travelled through *Galilee* and *Samaria*, teaching the People every where. And in his way to *Ierusalem* he met ten leprous men, whom he healed. *Luk. 12. to 20.* Coming neer *Iericho* (fig. 22) he gave sight to a blind Beggar man, *Luk. 35. &c.* And when he was entered into the City of *Iericho* he goes into *Zacheus* his house, who was the chief Reciever of the Tribute, *Luk. 19. 1. &c.* Here he has news of *Lazarus* his sickness, therefore goes to *Bethania*, and meets *Martha*, who tells him her brother is dead and buried. But *Iesus* having a great affection to this Family, goes to the grave, and restores him to Life. Yet however, the Jews seek to take him. *Ioh. 11. 1.* wherefore he withdrew into the Wilderness, and remained in a City called *Ephrem* or *Ephraim*, (fig. 23.) Six daies before the Feast of Paskeover he came again to *Bethania*, to the house of *Martha*, and sups with *Lazarus*. *Ioh. 12. 1.* The next day he went to *Bethphage*, at (fig. 24.) whence he sent two of his Disciples to fetch a she Ass, whereon he rode into *Ierusalem* with great acclamations of the People, who spread their garments

aients and strewed branches in his way, crying *Hosanna in the Highest*, &c. *Mat. 21. 1.*
 &c. Coming into the Temple he again drove out the Changers of Money, and all
 them that bought and sold in the Temple. *v. 12, 13.* Here he healed the halt and
 the blind that came to him. *v. 14.* That night he went to *Bethania*, and lodged there.
v. 17. And in the Morning again to *Jerusalem*, where under way he cursed the Fig
 Tree, which presently withered. *v. 19.* The day time he spent in the Temple, teach-
 ing the People, and disputing with the Scribes, Pharisees, and Sadduces, as you may
 read *Mat. 21. Mar. 11. Luk. 20.* and a nights he went out of the City to Mount *Olives*.
 When now his disciples shewed him the beauty of the Temple, he fore-told its de-
 struction. *Mat. 24. 1. Mar. 13. 1. Luk. 21. 5.* Two daies before the Passeover, *Iesus*
 was in *Bethania*, at the house of *Simon the Leper*, where *Mary* the Sister of *Lazarus* an-
 nointed him. *Mat. 26. 7. Ioh. 12. 3.* But *Indas* who was a thief, and kept the purse,
 murmuring at the expence of so much precious oymntment, was reprehended by *Je-
 sus*: Wherefore he went to the High Priest and Scribes and Elders to betray him.
Mat. 26. Luk. 22. 3; &c. *Iesus* having eaten the Passeover, his last Supper, with his Di-
 sciples went (according to his wont) to *Getshemane* (fig. 25.) over the Brook *Cedron*
 to pray. *Mat. 26. 36. Ioh. 18. 1.* where *Judas* (with a band of Soldiers, and servants
 of the High Priest) came, and betrayed him with a kiss. *Mat. 26. 49.* The soldiers car-
 ry him into *Jerusalem*. The next day he is condemned, crucified, and laid in the
 Grave. *Ioh. 19.*

The third day he rose again from the dead, and shewed himself to *Mary Magdalen*,

(50)

Joh. 20. 14. &c. and also to two of his Disciples going to *Emmaus*, (fig. 26.) who came and told it to the eleven Apostles, when they were assembled at *Jerusalem*: who told them that *Peter* also saw him. And while they were thus speaking together, He appeared among them, and wished them Peace. *Luk. 24.* Eight daies after He shewed himself again to his Apostles, and let *Thomas* feel his wounds, *Joh. 20. 27.* Afterwards he appeared the third time to his Disciples at the Sea of *Tiberius*, that is, the Sea of *Galilee. Joh. 21.* *Jesus* having conversed now 40 daies with his Disciples, after his resurrection, went with them to Mount *Olives*, which is a Sabbath daies journey from *Jerusalem*, viz. (about a Mile,) towards *Bethania* And having given them his Commands, declared his Will to them, and finally blessed them. He was taken up in a Cloud, and so went into Heaven. *Luk. 24. 50.*

The Disciples returned again to *Jerusalem*, and there kept their *Whitsen* Feast, together, and received the Holy Ghost.

*A Discourse upon the Mapp of the Travels of S. P A U L, and other
of the A P O S T L E S.*

BEfore you peruse this Discourse and Mapp, be pleased to take notice that for the easier finding out of Places, we have marked whole Countries with hollow Letters *A* thus; and Cities with numerical Figures.

It

It happened that as the Jews in their exile were scattered all over *Asia*, like corn strewed on the ground, some seeds also (whether by Land or Sea, or both) fell into *Cilicia*, (at e in the Mapp) and particularly into the City of *Tarsus*, (at 7 in the Mapp) Among others of this Nation was a certain *Benjamite*, a person of good quality, who inhabited here, and from whom descended that Heroick Father of the Gospel called *Saul*, or *Paul*, *Act.* 22. 3. *Phil.* 3. 5. for such was the custom of those dayes, that most Persons of any note or eminency had more names than one. Hence this Holy Father, was by his Father called *Saul*, in evidence that he was a *Hebrew* of the *Hebrews*; and *Paulus* or *Paul*, in token that he was born a free man of *Rome*. Now as this Son grew up, the good old man was not wanting for care sufficient in his education. And first, the better to grace his priviledge of a *Roman* Citizen, he bred him up a Schollar in the Academy of *Tharsus*, (7) and here was it, that he became so expert in the Philosophical Sayings of the Heathen Sages, such as were *Aratus*, *Epimenides*, *Menander* and others. *Act.* 17. 28. *Tit.* 1. 12. But as he grew in years to understand himself, the Wisdom of Man not amounting to enough to make him a Child of God, He was therefore sent away from *Tharsus* unto *Jerusalem* (1) to be instructed in the Sacred knowledge of the Book of God. Here was famous at that time one *Gamaliel* a Doctor of the Law, and Provost of the Schools in *Jerusalem*, at whose feet this *Tarsian* Jew being set, he studied the Holy Scriptures, and greatly profited in Divine learning, beyond all his Equals and fellow Students. *Act.* 22. 3. *Gal.* 1. 14. Here was it that whilst he was eager of his way of Learning and Religion,

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he drew into his head and heart the Doctrine of the Pharisees, who were in those dayes though the most respected with the Popularity, yet the most Hypocritical and Malicious of all the Jewish Sects. *Phil. 3. 5, 6.*

During these Times the Messiah appeared, as was spoken of by the Prophet *Daniel*, (*Dan. 9. 25, 26, 27.*) and one half of a week of years, or 3 years and odd, he confirmed the Covenant with many of the Jewish Nation, until in the midst of the *Week* he was crucified and slain: and Sacrifice and Oblation ceased. All this while was *Saul* at *Jerusalem*, but so intent at *Gamaliel's* feet, that this news of the Messias found no respect from his ears. Christ was crucified at the great Paschal Feast; and at Pentecost came the Holy Ghost upon the Apostles, and enabled them to speak all Languages, and to work miracles. Now it hapned, that by vertue of these Languages they spake, and the miracles they wrought, so many became their Converts, that by the Feast of Tabernacles a necessity appeared to ordain Deacons to assist them in their Ministry. Of these were appointed first 7 in company, whereof were *Stephen* and *Philip*, and *Nicanor* and others: and after these were made still more and more Deacons and Evangelists, such as were *Ananias* of *Damascus*, (5) *Lucius*, *Barnabas* and others. *Act. 6. ch. 9. ch. 13.* But as these were zealous in preaching the Gospel, the Jews were as envious in opposing it, and of those opposers *Saul* of *Tarsus* was none of the meanest. The first quarrel that brake out into blood, was that of the Synagogue of the *Libertines* against *Stephen*, and this seems to have been at the very next Feast after that of the Tabernacles, at what time *Stephen* was ordained; and was therefore at last

terend of the Feast of Dedication: at what time *Stephen* being apprehended by those Libertines, was haled before the Council, and tumultuously condemned, and stoned to death. This was (as it seems by course of Story) much about (and as Tradition tells us, upon) the morrow after the Anniversary Festival of our Saviours Nativty, or on the 26 of *Decemb.* Thus dyed this *Proto-Martyr*, and thus was this first Anniversary of the Nativty next following his Assension turned into mourning, *Act. 7. 54. 55. &c.* But devout men in honour of this noble Martyr, would not suffer his body to ly among the bones of malefactors, to be devoured of Dogs, but exposed themselves to the hazzard of the Jews displeasure, by carrying him to buryal with solemn lamentation, *Act. 8. 2.* The Persecuters thus exasperated, made great havock of these sacred Mourners; and some 2000 faithfull Christians flew they in this heat, together with *Nic. nor S. Stephens* fellow Deacon, besides great multitudes of men and women whom they carryed to prison. *Dor. Syn.* of the 70 Disciples. *Act. 8. 1. 3. ch. 22. 4. ch. 26. 10.* Under the Council who condemned this *S. Stephen*, was this our *Saul*: it seems a principal Officer, who was present at his examination, and gave his vote: to have him put to death, and was especially employed to see it done: and more than this, being in a zealous fury in a wrong way, was the death of many a good Christian at this time, besides what he imprisoned while he rashly imagined he did God good service by it. *1. Tim. 1. 13. Act. 26. 9, 10. 11.* At this time was *Saul* but a young man, and yet not so young, but he was trusted it seems with some place of Authority, which was not usually bestowed until a man was 30 current, and so by consequence,

quence, at what time our Saviour was 33 compleat, this *Saul* was 30 current, and therefore some 4 years younger than Christ.

For 4 weeks, lasted this persecution very hot, until most part of the poor Christians being fled from *Ierusalem* (except the Apostles) were scattered abroad here and there as they could get with safety for refuge of their lives and liberties. But this was so far from hindrance, as it rather proved an advantage to the Gospel, by reason of the scattered Evangelists, who preaching as they fled, scattered the news of the Gospel in all parts, as they flew away. *Philip* the Deacon taught the *Samaritans* (2) *Simon* went out towards *Tyre* (43) and *Zidon* (48) preaching; *Barnabas* took towards *Cyprus*, *Lucius* towards *Cyrene*, (x) and *Ananias* made many Converts at *Damascus*. (5. Now when the news of these things came to *Ierusalem*, (1) the Jews were maddened at it: And the furious *Saul* in his fiery zeal, not satisfied in that he had spoiled the growth of Christianity in *Ierusalem*, unless he might chase it out of the World also, got Letters from *Caiaphas* the high Priest directed unto the Synagogues in *Damascus* in order to bind and bring away to *Ierusalem* all whom he found, both men and women who any waies feared not to own the name of Christ. *Act.* 9. 1; 2. But as many times it happens where the more hast is, there is the less speed, so it was here; for on the 25 day of *January*, as *Saul* was going to *Damascus*, and almost there, Lo a wonderfull bright light appeared round about him, and cast him upon the ground utterly astonished; and a voice was heard speaking unto him as he lay, saying, *Saul, Saul, Why persecutest thou me?* Now such was the force of this miracle and the voice withal, together with
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other discourses accompanying, that *Saul's* heat of persecution was quite cooled, and trembling as he lay, his heart turned within him, and he became obedient immediately to all as was commanded him. And being led into the City (for he was struck blind with the light) after three daies fasting and prayer, *Ananias* the Evangelist came to him by Divine appointment, and baptized him, and also constituted him to be a Preacher of the Gospel. And *Saul* immediately entred into the Jewish Synagogue, and began to preach up that Doctrine he had afore cryed down so much, and justified those Christians which ere while he had so much condemned. And though the Jews opposed his Doctrine and himself, yet he stood to it, and confounded them by Scripture arguments; proving out of the Law and Prophets that that very *Jesus* whom they had so lately crucified was the very Christ. But all notwithstanding, the Jews would not be convinced, but rather going about to kill him in revenge of his conversion from their way, after certain daies stay he left *Damascus*, and went into *Arabia*, (c) where he continued three years, preaching the Gospel in the Dominions of King *Aretas*. *Act.* 9. 3, 4, 5, &c. 17. 18. ch. 26. 13, &c. ch. 22. 6. &c. *Gal.* 1. 15, 16, 17.

During these years of *Saul* in *Arabia*, *Philip* the Deacon was very successfull in his preaching at *Samaria*. Hither also came *Peter* and *John* the Apostles from *Jerusalem*, to confirm and settle the Church which *Philip* had first founded. Here was one *Simon* a notable Sorcerer first converted by *Philip*, and then detected by *Peter* in his hypocrisie, and publicly shamed, *Act.* 8. 5, 6. &c. This was about the Passeeover Feast next after *Saul's* conversion, which coming on, called *Peter* and *John* back again to *Jerusalem*.

rusalem: but *Philip* went on preaching along the Countrey in the way towards *Gaza*,
 (3) and was in the same road, at what time the Feast being ended, a certain Eupuch
 called *Indion*, a person of great quality under *Candace* Queen of *Aethiopia*, but a Jew-
 ish Proselyte, who was returning from the Feast, by an happy providence fell into *Phi-*
lip's way, and that so as to become his convert; and being baptized, carryed away
 with him into his own Countrey the great tydings of the Gospel. But *Philip* went on
 to *Azotus*, (4) and so to *Cesarea*, (10) preaching every where as he went. *Act.* 8. 26, 27,
 &c. By this time the Church began to enjoy peace and rest, by means of *Saul's* con-
 version: The greatest enemy it seems was raken off, and the rest were damp't, *Act.* 9.
 31. And besides, the civil affairs of *Judea* (a) were not a little disturbed, whereby
 the Spiritual enjoyed the more leisure. For *Philip* the Tetrarch being dead, King *Are-*
tas with a great Army invaded *Herod*, in order to be revenged for the matter of *Herodi-*
as, *Herod's* Concubine, with whom he lived in Incest and Adultery; and by reason of *A-*
reta the daughter of this *Aretas*, and *Herod's* lawfull Wife, whom he had put away.
 This came to a battel about the Paschal time, in the 21 year of *Tiberius* the Empe-
 rour; and *Herod* the Tetrarch was greatly foyled and routed, and had been utterly
 lost, but for the Authority Imperial interposing: *Jos. Ant.* B. 18. ch. 17. *Suet.* During
 these things the holy Apostles minded their busin'ss, and as it shall seem devid'd the
 Toparchies of *Judea* amongst them, for the better order in their proceedings. Untill
 the Church increasing more and more, the Apostles also extended their Walks farther
 and farther; and son of them going forth into *Galilee*; and *Samaria*; (see the Mapp
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of Canaan,) and also into *Idumea* and beyond *Jordan*. *S. James* constantly abode at *Jerusalem*. *Euf. Eccl. Hist.* B. 2. ch. 1. and *S. Peter* had the peculiar oversight of all quarters of *Judea*, *Act.* 9. 26, 27, &c. As for the Deacons and Evangelists, they went out far and neer into all Countries where they could find any Jews, unto whom they might preach *Jesus*: for hitherto went they to none but Jews, or Jewish Profelites. *Act.* 11. 19. During these times did the Apostles and their Disciples appoint and celebrate those sacred Festivals of the Gospel, which we still observe.

S. Paul was at the Feast of Pentecost, at a private Church where *S. James* and the Elders were assembled. *Act.* 21. 18, 19. During this time also sent *Pilat* to *Rome*, (46) to give notice unto *Tiberius* and the Senate, of the marvellous works of Christ, and how he was reported to be risen from the dead, and was esteemed of his Disciples as a God. *Euf. Eccl. Hist.* B. 2. ch. 2. Also during these years while *Saul* remained in *Arabia*, *Caiphas* was laid by from being High Priest, in the 21. year of *Tiberius*, and in the next year *Pontius Pilate* was displaced from his Prefecture. *Jos. Ant.* B. 18. ch. 6.

Three years were now ended since the Assension of our Saviour, and the 4th. was some moneths old, at what time *Saul* having continued almost 3 years in *Arabia*, returned back to *Damascus*, about the 23 of *Tiberius* but newly entred, and the 34 of Christ's birth about 3 parts run out. But here again finding himself in great danger of his life, by reason of the Jews implacable malice, he was fain to be let down in a basket over the Town wall, and narrowly escaped away with his life, and came to *Jerusalem*, about the Feast of Tabernacles, 2 *Cor.* 11. 32. 33. *Act.* 9. 25. All this while
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had he seen none of the Apostles, but here (as he came on purpose to find him so accordingly) he met S. *Peter*. *Gal. 1. 16. 17.* They at first shunned him at *Jerusalem*, till *Barnabas* wrought his introduction among them. Here tarried he 15 daies during the Feast, and before and after. But after a great deal of labour in vain bestowed upon the stubborn Jews, in order to convince them that *Jesus* was the Christ, at length *Peter* and *Saul* both left *Jerusalem* together: *Saul* went down to *Cesarea*, (6) and from thence all along by Land through *Phœnicia* (f) *Syria*, (d) and *Cylicia* (c) until he came to *Tarsus*, his native place *Act. 9. 26, 27. &c. Gal. 1. 18. &c.*

Peter in the mean time went about from Town to Town over all the quarters and Toparchies of *Judea*, untill he came to *Lydda*, (8) where he cured one *Aeneas*, who had been 8 years sick of a Palsie, by a miracle: and after some stay there, he was sent for to *Joppa*, (9) where by a greater miracle he raised one *Dorcas* an holy and a singular good woman from the dead. These miracles were no smal furtherance to the fame of the Gospel. *Act. 9. 32, &c. 36. &c.* But such as were yet stubborn would be stubborn; Wherefore now at length, after that *Peter* had abode many dayes at this *Joppa*, the other half of the week of years of confirming the Covenant with the Jews being utterly expired, and the Jewish converts dropping in but slowly, untill at length there appeared not one more; Then pleased it Almighty God to give warning unto his Apostles hence forwards to leave the Jews, and to turn in unto the Gentiles. This warning by the vision of a *strange sheet* let down from Heaven, wherein were all manner of Beasts and Fowls, and that as well of the unclean sorts, as of the clean, was first made

made known to *Peter*; whereby he was given to understand, that hence forwards he might eat of all sorts without distinction. And in the mean time messengers being come from *Cornelius* a Gentile man, he was warned also to go in unto him, without any more scruple what Countrey man he was, and whether he were Jew or Profelite. And accordingly *Peter* being obedient unto the vision, went with them: and finding *Cornelius* and many more Gentiles gathered together, he preached unto them, and they were converted, and the Holy Ghost fell upon them miraculously, and they were baptized, *Act. 10*: At the same time *Barnabas* of *Cyprus*, and *Lucius* of *Cyrene* (x) and others, being in far Countries, and moved by the same Spirit preached unto the Gentiles where ever they were, and they came in, and converted to the Faith. *Act. 11. 19, &c.* Now when the news of these things came first unto *Jerusalem*, *Peter* was questioned for what he had done, until having given satisfaction of his Divine Warrant, they gave glory to God. &c.

After this the Apostles deviding the World into 12 parts, each of them took his Walk, together with certain Evangelists their assistants, into all parts of the World. *S. James* the brother of *John* seems to have gon into *Egypt* and *Marmorica*, where he spent those few years his Glass had to run. *S. John* went into *Asia*, *Dacia*, and *Pannonia*. *S. Andrew* Eastwards as far as *Sogdia*, and *Scythia*. *S. Philip* Northward into *Cappadocia*, *Ibonesia*, and so between these into *Scythia*. *S. Bartholmew* Southeastwards into *India*, and *S. Thomas* through *Persia* into *China*. *S. Jude* bestowed himself in *Mesopotamia*, *Chaldea*, and *Arabia*. And *Simon Zelotus* Southwestwards into *Mauritania*. *S. Matthew* tarried

at *Jerusalem*, untill he had written his Gospel in the Hebrew Tongue, and then went after *S. James* into *Egypt*, and so into *Ethiopia*. *S. Matthias* layled over into *Macedonia*, and *Gracia*; and from thence into *Africa*. *Ant. Chr. par. 1. Tit. 6. ch. 8. par. 1. Oecumen. on Acts* *Euf. B. 3. ch. 1. Ab. Apost. Hist. B. 7. 9. Dor. Syn. Pet. de Nat. B. 3. ch. 149.* *S. James* tarried at *Jerusalem*, but *S. Peter* steered towards *Antioch*, (11) and that so as *Rome* also was in his ey. About this very time dyed *Tiberius* the Emperour at *Rome*, (46) and *Caius Caligula* ascended the throne, in Anno 37. *Tac. An. B. 6. ch. 45. Dion. B. 58 10f. Ant. B. 18. ch. 7.* And this was a little before the Paschal time. *S. Thomas* about this time, with one *Jude* his brother, and an Evangelist, going out Eastwards, sent *Jude* unto *Edessa*, who miraculously cured King *Agbarus* of an infirmity which had long vexed him, and converted that King and a great many of his subjects. *Euf. Eccl. Hist. B. 1. ch. 13, 14.* *Barnabas* went along in *S. Peters* Walk to *Antioch*, (11) and after Easter *S. Peter* followed. *Act. 11. 22. Euf. Chron.* And because they had here a great harvest of Converts, *Barnabas* stept aside unto *Tarsus*, and from thence fetcht *Saul* also unto *Antioch*: and by these three were so many Converts baptized, that by reason of the multitudes the Disciples began to be first called Christians at this place, and so spread the name all over the World, where ever the Gospel was dilated. *Act. 11. 26. &c.*

Now by that time *Peter*, *Barnabas*, and *Saul* had been one whole year at *Antioch*, came *Agabus* the Prophet thither from *Jerusalem*, and foretold of a great dearth, which was to follow over all the World. But with this *Agabus* came certain weak brethren of

of the Jews, who either out of tender Conscience or faction, were offended at the entering of the Gentiles: as if it had not been lawfull. This weakness *S. Peter* thought fit to comply with: but *Saul* was therefore angry. *1 Cor. 9. 20, 21. Gal. 2. 12, 13, 14.* Thus hapned this first quarrel amongst these great Fathers; but it was only in matters of discretion, not of Doctrine. And however he found fault at this time, yet at another time, *Saul* also himself acted *S. Peters* part. *1 Cor. 9. 20, 21.* After these things was a Collection made at *Antioch* for the poor Saints at *Jerusalem*, and *Barnabas* and *Saul* carryed it. *Act. 29. 30.*

It was now Anno 39. at what time *Barnabas* and *Saul* continued preaching at *Jerusalem*. At this time came forth *S. Matthews* Gospel in the Hebrew Tongue, and was published for the use of all good Christians. But *Saul* and *Barnabas* tarried at *Jerusalem* till Anno 40. And now was it at what time was assembled a great concourse of People from all parts: Here was *S. Peter* from *Antioch*, and *S. James* out of *Egypt*: and among others the plausible King *Agrippa* failed not to be at the Feast too: This *Agrippa* being a very ambitious man, and apt to take over much upon him, had been most shamefully mocked and abused by the Romanes and Egyptians in *Alexandria*, and all the Jews there fared the worse for him. And because they could not be sufficiently revenged of the Romanes and Egyptians who did them the wrong, it seems therefore they threw the more spite upon the Christians, who were more apt to fall into their hands; not that those Christians had any wayes offended, but meerly for that inhabiting in *Alexandria*, they also had not been abused as themselves were. And
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now having found S. James at *Jerusalem* (who seems to be the Father of those *Egyptian* Christians) they told *Agrippa* of him, who by vertue of his interest both with *Marullus* the Prefect, and the Officers of the Jews, easily laid hands on him, and without more ado sent him away to execution. But such was the magnanimity of this brave man, that death was but a sport with him: and with so much gallantry did he bear it, that the very Soldier that guarded him to the place of execution, was conquered by his Prisoner, and that unto such pitch of admiration, as the man was ambitious to dy with him, in the same cause, and so he did; and thus dyed they nobly together. S. Peter after this, was taken also, and imprisoned, but escaped by a miracle. *Act. 12. 1, &c. Eus. Eccl. Hist. B. 2. ch. 9. Clem. Hypot. B. 7.* Some say that *Barnabas* and *Saul* were also clapt up, and strangely escaped. But however, about this Time *Saul* being in an ecstasie as he was praying in the Temple, was caught up into the third Heaven, where he heard words unspeakable, and finally was commanded to be gon quickly out of *Jerusalem*, for that the Jews would not receive his testimony, and to go away upon Gods message far thence among the Gentiles. *Act. 22. 17, &c. 2 Cor. 12, 2, &c.* Now from the conversion of *Saul* unto his return unto *Jerusalem* were 3 years, And from that time unto his coming again to bring alms were 11 years, or 14 in all from his conversion. *Gal. 1. 17, 18.* and ch. 2. 1. Now according to this command *Barnabas* and *Saul* went back again

Now it does appear that S. Paul wrote the 2d Epist. to the *Corinthians* in Anno 55, and this trance was 14 years before: It was certainly therefore in Anno 40. And so by consequence the martyrdom of this *James* was in the same year some time before.

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to *Antioch*, and one *Titus* a Greek was in their company. But there were at this time certain other Evangelists, who in absence of these had taught at *Antioch*; such as were *Lucius*, *Simon Niger*, and *Manahen*. And now *Barnabas* and *Saul* being come thither too, the Holy Ghost spake openly by vision, saying, *Separate me Barnabas and Saul for the work unto which I have called them.* *Act.* 13. 1, 2, &c. About this time *Saul* seems to be promoted to be an Evangelist. And from hence forward is called *Paul*.

Anno 41. in the Spring of the year, *Barnabas* and *Paul* left *Antioch*; and having one *John Mark* in company to be their Deacon, went forth to preach the Gospel. And first they came into *Seleucia* neer the Sea, upon the River *Orontes*; and from thence sayled over Sea, unto *Silamis* (12) in the Isle of *Cyprus*. (9) And after some stay journeyed all over the Island, unto *Paphos* (13) where *Sergius Paulus* the Governour held his seat, and who was by these converted to the Faith, having first by miracle conquered one *Barjesus* a Sorcerer, who opposed them; for they smote him with sudden blindness, so that he could not see at all.

Anno 42. in the Spring they crost the Sea again to *Perga* (14) in *Pamphilia*. But here *John Mark* being tyred with the Voyage broke up their company, and returned to *Ierusalem*. Yet *Barnabas* and *Paul* went on as far as *Antioch* (15) in *Psidia*. (1) Here in vain first preached they unto the Jews; but after turning unto the Gentiles, they were quickly accomodated with crowds of Converts, and that not only of the City, but out of the Countrey also, who were baptized. This took them up no smal space of time, untill finally by the malicious Jews they were driven away out of the coast.

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Hence therefore carryed they the Holy Gospel unto *Iconia* (16) the principal City of *Eyaonia*, (k) where some few Jews beleevd, but great multitudes of the Gentiles; wherefore here also tarryed they some space of time, and most probable made up their first year in *Asia*, (n) *Act. 13. 4*, &c. About this time S. Peter commending the care of the Church of *Antioch* to one *Erodius* whom he left Bishop there, himself departed by land through *Cappadocia*, *Galatia*, (m) and the rest of *Asia*, *Pontus*, and *Bithina*; finally he came to *Rome*. *1 Pet. 1. 1, 2*. This year also hapned the Famine spoken of by *Agabus*. *Dion. B. 60. Suet. B. 5. ch. 18. 1os. & Mt. B. 20. ch. 2.*

Anno 43. *Barnabas* and *Paul* continued still preaching at *Iconia* *Act. 14. 3, 4*. About this time S. Peter being at *Rome*, founded an hopefull Church there also. And *Simo* the Sorcerer came thither also with one *Helena* his Concubine, who was honoured by some as much for his Arts Diabolical, as was S. Peter for his Doctrines Divines and was so far advanced by the great ones, that his Image was taken in also amongst their Gods. *Eus. Eccl. Hist. B. 2. ch. 12. 13. 14. 15.*

Anno 44. S. Mark at *Rome* published his Gospel for the use of that Church. And afterwards was sent away into *Egypt* to govern the Church of *Alexandria*. *Eus. Eccl. Hist.* *Barnabas* and *Paul* about this time were finally driven away from *Iconia*, by a riotous tumult of envious Jews, and went on preaching to *Lysra*, (17) where they got great credit by a lame man they cured miraculously. And here also tarryed they some time; until from *Antioch* and *Iconia* the Jews pursuing them with malice and envy raised a party in the Town, and in a tumult stoned *Paul*, who was yet by miracle restored to

to life again, and went away with *Barnabas* the next day for *Derbe*, (18.) *Act. 14. 6, &c.*
v. 21. &c.

Anno 45. *Barnabas* and *Paul* having settled their Church at *Derbe* in peace and quiet, left it to the Government of Elders ordained there, and so returned to *Lystra*, where they spent the rest of the year. *Act. 14. 21, &c.*

Anno 46. Having ordained Elders at *Lystra* (among which was *Timothy* for one) they returned to *Iconium*; and doing the like there, finally they came to *Antioch*, in *Pisidia* again. This year dyed the blessed Virgin *Mary*, aged about 60 years; having survived her Sons Assension 14. years; and remained a Widdow about 20. *Eus. Chron.*

Anno 47. *Barnabas* and *Paul* came back again to *Perge*, and from thence went to *Attalia*; (19) where also they settled a Church, *Act. 14. 24, &c.*

Anno 48. they returned through *Cilicia* and *Syria* unto *Antioch* in *Syria*, every where as they went declaring the great things God had done by their Ministry. *Act. 14. 26.*

Anno 49. *Barnabas* and *Paul* still remain at *Antioch*: But in the mean time certain falacious Jews from *Ierusalem* disturbed the Churen, teaching that without Circumcision and other Legal ceremonies the Jews could not be saved. Whence followed great disputes; and finally, *Barnabas* and *Paul* were sent to *Ierusalem* for a determination of the controversie. Here at this time were assembled *S. James*, *S. Peter*, and *S. John*, besides who ever else un-named, by whom it was ordained, as in *Acts 15.* With this Decree *Barnabas* and *Paul* together with one *Iudas* the brother of *S. Thomas*, and *Silas*, returned unto *Antioch*, to the great satisfaction of the Churches. *Acts 15. 30, 31.*

After these things *Barnabas* and *Paul* being about to make a second Voyage into *Asia*, had some quarrel about *John Mark*, whom *Barnabas* desired might be their Companion. But *Paul* refused. Upon this so great was the falling out, that they parted asunder; and *Barnabas* with *John Mark* sayled away for *Cyprus*: (g) and *Paul* with *Silas* departed into *Asia*. This was Anno 50. early in the year, at what time *Paul* travelled through *Syria* and *Cilicia*, unto *Derbe* in *Lycaonia*. *Act.* 15. 41. ch. 16. 1, &c. Hence went they to *Lystra*, where *Timothy* was also taken in company, and so through *Phrygia*, (h) and *Gallatia*, (m) and *Bithynia*, (p) they made but little stay in *Asia*, but came to *Troas* (20) in *Mysia*. Here they shipt away for the Isle of *Samothrace*, (21) and thence to *Neapolis* (22) on the Continent of *Thracia*, and so to *Philippine* (23) in *Macedonia*, (q). *Act.* 16. 11. &c. Here after *Lydia* and others converted, and a certain Devil cast forth of a Divining maid, they were cast into Prison; but working miracles there too, the Jaylor was converted, and on the morrow they were dismissed. Hence went they to *Amphipolis*, (24) and so to *Apollonia*, (25) and thence onwards to *Thessalonica*, (26) where *Jason* and other Jews were converted, and great multitudes of Greeks. But being by unbelieving Jews disturbed, they departed after 3 weeks stay unto *Berrhea*, (27) where they made more Converts than at *Thessalonica*. But the malicious Jews persecuting them from thence also, *Paul* sayled away by Sea to *Athens* (28) where he had very famous disputations with the Learned of all Sects and Religions, and converted *Dyonisius* the Arcopagite, and one *Damaris* a famous Woman, and many more. *Act.* 17. 1, &c. From hence *Paul* wrote the first and second Epistle to the
Thessa-

Theſſalonians, for confirmation of that Church. And finally, from *Athens* he went to *Corinth*, (29) in the Iſthmus, where he took up his reſt for one whole year and fix moneths. *Act*, 18. 1, &c.

Anno 51. *S. Paul* had a Viſion at *Corinth* to encourage his preaching. *Silas* and *Timothy* he ſent into *Macedonia* to confirm the Churches there. And tarrying at *Corinth* wrought for his living by making of Tents, with *Aquila* and *Priscilla*, and yet preached conſtantly in the houſe of one *Juſtus*, which was near the Synagogue: And *Sosthenes* the chief Ruler of the Synagogue being alſo converted adjoyned himſelf unto *Paul*. But when *Gallio* was made Deputy a tumult was raiſed, wherein *Sosthenes* was beaten; yet *Paul* tarryed ſtill. *Act*, 18. 7, &c.

Anno 52. *S. Paul* left unto *Silas* the government of the Church of *Corinth*; and himſelf ſayled away to *Ephesus* (32) in *Aſia*. Here, after ſome reaſonings with the Jews, he converted many of the Gentiles. But after ſome ſtay, leaving *Timothy* to govern the Church here, he ſailed away into the Iſle of *Creta*, (u) where having alſo ſetled a Church, he left it to the care of *Titus*; and taking ſhip he ſayled directly to *Ceſarea* (10) in *Canaan*, and ſo he went up to *Jeruſalem*; where tarrying no longer but meerly to ſalute the brethren, went directly to *Antioch*. *Act*. 18. 18, &c. Here alſo he made but a very ſhort ſtay, and began a third Voyage through *Gallatia*, and *Phrygia*, confirming the Churches as he went; but made little ſtay in a place till he came to *Timothy* at *Ephesus*. (32) Here inſtructed he certain Diſciples of *S. Iohn Baptiſts*, and after 3 moneths in vain reaſoning in the Synagogues with the Jews, he preached 2 whole years in the School of *Tyrannus*, unto the Gentiles.

Anno 53. *Paul* being at *Ephesus* did many miracles; and 7 sons of *Scera* a Jew were foully foyled and shamed by attempting to cast out Devils in imitation of *Paul*. *Act. 19. 10, &c.* About the same time *S. Philip* the Apostle having preached the Gospel in *Capadocia, Armenia, Colchis, and Iberia*; finally came down to *Phrygia*, where preaching at *Hierapolis* the unbelieving Jews and Heathens conspiring against him crucified him there, and stoned him with stones. *Eus. chron. & Eccl. Hist. 8. 3. ch. 28. Ant. chr. tit. 6. c. 11.*

Anno 54. *S. Philip* being dead, it seems *S. Paul* was called to be an Apostle, and was counted amongst the twelve; and ever after find we him write himself *Paul an Apostle of Jesus Christ*. Being still at *Ephesus* many were converted: and of the new Converts many who used curious Arts burnt their Books of great price, out of zealous love to the Gospel. But as he was about to depart, a great tumult was raised by one *Demetrius* a Silver smith, upon the account of interest, but was appeased by the Town Clerk. *Act. 19. 23, &c.*

Anno 55. From hence *Paul* wrote the first Epistle to the *Corinthians*, and sent it by *Timothy*. *Act. 19. 22. 1 Cor. 16. 8.* But *Timothy* being returned, *Paul* left him at *Ephesus*, and went himself into *Macedonia*, passing by *Troas*. Hither came he about Pentecost, and from hence he wrote the second Epistle to the *Corinthians* 14 years and somewhat over since his carrying of almes from *Antich* to *Jerusalem*. *2 Cor. 2. 12. 12. 1, 2.* Hence also wrote he unto *Titus* in *Crete* (u) from *Nicapolis* (22) in this Countrey. *Ti. 3. 12.* and here he Wintered. This year *S. Peter* at *Rome* utterly foiled *Simon* the Sorcerer in the presence of *Nero*; and the Sorcerer falling from on high perished. *Agesip. B. 3. ch. 2. Epiphan. tom. 2. Hæres. 21. Abd. Apost. Hist. B. 13.* Anno

Anno 56 *Paul* by the first of the year came to *Corinth*, where and thereabouts he tarried 3 moneths. Hence wrote he an Epistle to the Romanes. *Rom.* 15. 19. ch. 16. 25. *Act.* 20. 3. Hence went he to *Philippi*, *Rom.* 15. 24. where leaving *Epaphroditus* Governour of that Church, and *Silvanus* Bishop of *Thessalonica*, and one *Urbanus* over other small Towns. (*Phil.* 2. 25. *Dor. Syn.*) After the daies of unleavened bread he went by Sea to *Troas*, in *Asia*, where *Euticus* being dead was restored to life. *Act.* 2. 6. Thence went he to *Affos*, (33) and so to *Mitylene*, (34) to the Isle of *Chios*, (35) to *Samos*, (36) to *Trogilium*, (37) to *Micales*, (38) to *Miletus*, (39) Here met him *Timothy* and the Elders of *Ephesus*. *Act.* 20. 16. Hence sayled he away to *Choos*, (40) and so to *Rhodes*, (41) thence to *Patara*, (42) *Act.* 21. 1. Hence he sayled by *Cyprus* on the left hand unto *Tyre*, where *Simon* one of the 7 *Deacons* was Bishop. *Dor. Syn.* *Act.* 21. 2, 3, &c. Hence sayled he again to *Ptolomais*, and thence (after one daies stay) to *Cesaria*, where *Philip* the Deacon was Bishop. Here was foretold of the ill usage which attended him at *Jerusalem*; yet went he on thither by Land, where he arrived at the Feast of Pentecost. *Act.* 21. 21, &c.

During his stay here he submitted to certain Iewish Ceremonies, in order to win the Iews. But being found in the Temple, by certain Jews of *Asia*, was apprehended in a tumult, and buffeted: but being rescued by *Lyfias* the chief Captain, and found to be a Roman, was sent safe away from *Jerusalem* to *Cesarea*; where at an hearing before one *Felix* Prefect of *Judea*, The High Priest and his Oratour accused him of great matters, but could prove nothing. *Act.* 24. 1, &c. Here *Felix* condescended him

himself to hear *Paul* preach the Gospel, yet was not converted. But after two years *Felix* going out of place, left *S. Paul* in prison. *S. Peter* was in *Egypt*, and from *Babylon* in *Egypt* wrote his first Epistle to the dispersed strangers. *1 Pet. 1. 1, ch. 5. 15.*

Anno 58 *Portius Festus* was made Prefect of *Judea*, before whom *S. Paul* was accused afresh; but he appealed to *Cæsar*. After this, King *Agrippa* heard him preach, but was only almost converted. *Act. 25. ch. 26.* But at end of the year *S. Paul* was shipped away for *Rome. Act. 27. 1, &c.* And sayling by *Zidon*, (48) so to *Cyprus*, *Myra* (49) in *Pamphilia*, (h) where he was put in a ship of *Alexandria*, (50) and came to *Gnidus*, (51) thence by *Salmona*, (52) and so Westwards to the Haven in *Creta*, (u) called *Fair havens*, (53) neer the City *Lasea*. (54) Here he admonished the company to Winter: but heeding him not, they sailed on, (hoping to Winter in *Phenix*) (55) unto an Isle called *Clauda*. (56) After this they had a very solitary Journey for 14 dayes together: and after all hope of life was past, and the Ship utterly perished, all the persons landed safe on the Isle *Melita*. (58) Here *Publius* Governour of the Isle was converted. Anno 59 *S. Paul* and all his company sayled thence to *Syracuse*. (59) thence to *Rhezium*, (60) so to *Putedi*. (61) Here they landed, and travelled to *Apia forum*, (62) thence to the 3 *Faverns*, (63) and so to *Rome*.

Here *S. Paul* first preached to the Jews: but they being most of them hardened, he preached two full years to the Gentiles: having liberty to dwell in an hyred house of his own, having only one Soldier for his guard. *Act. 28. 1, &c.*

Anno 60. He continues prisoner in *Rome*, and this year he wrote the Epistle to the *Galatians. Gal. 1. 1.* And likewise he wrote to the *Ephesians. Eph. 1. 1.* Anno

Anno 62. He was still prisoner, but received dayly the benevolence of the Church-
es. *Epaphroditus* brought him the good will of the *Philippians*; by whom he returned
his Epistle to the *Philippians*. *Phil.* 11. 1. Then came *Timothy* with the alms of *Ephesus*.
And a while after came *Onesimus*, run away from his Master: by whom *S. Paul* return-
ed the Epistle to *Philemon*. Then came *Epaphras* to *Rome*, and not unlikely be brought
with him the alms of the *Colossians*, to whom he returned an Epistle, sent by *Tychicus* of
Colophon. And finally, after 2 years imprisonment, he came to a hearing before *Nero*:
and though most of his friends fell off, yet was he acquitted. *2 Tim.* 4. 16, 17. And
now being at liberty, some think he prosecuted his Journey into *Spain*, as he had pro-
mised. *Rom.* 15. 24.

Anno 63. He was in *Spain*, or in his way thither, preaching the Gospel. This year
S. James at *Jerusalem* suffered martyrdom, in whose place *S. Simon* his brother was
chosen Bishop. *Euf. Ecc. Hist.* B. 2. ch. 11. & 23. *Ios. Ant.* B. 20. ch. 8. *S. Paul* in *Gallia*
ordained *Cresceus* Bishop of *Calcedon*. *Dar. Syn.*

Anno 64. *S. Paul* out of *Gallia* took shipping, and sayled into *Greece*.

Anno 65. *S. Paul* in *Macedonia* visited the Churches: and landed at *Troas* in *Asia*,
where *Carpus* was Bishop. He left him his Cloak and certain parchment writings, and
went up into *Phrygia*, unto *Laodecea*, and from thence wrote his first Epistle to *Timothy*,
at *Ephesus*. *1 Tim.* 3. 14. 15. promising shortly to come thither to him. But it fell out
otherwise; For in the mean time the news arriving of the persecutions at *Rome*, he
leaving off all farther thought hastened to be there. And accordingly, going from *Laodicea*

dicea to *Miletum*. There he left *Trophimus* one of his Companions sick. Hence he sailed away to *Corinth*, where *Erastas* tarried for him by appointment. *2 Tim. 4. 20.* And hence he sailed away to *Rome*, where *S. Peter* also met him. In the mean time the poor Christians in *Rome* were crucified, torn with beasts, and burnt in fire. *Tac. An. B. 15. ch. 44.* But *S. Paul* at *Rome* greatly encouraged, and so did *S. Peter*. From hence *S. Paul* at this time wrote his second Epistle to *Timothy*, desiring his company.

S. Paul was clapt up a prisoner, betrayed by *Alexander* the Copper smith of *Ephesus*. *2 Tim. 4. 14, 15.* *Demas* forsook the Faith.

Anno 66. *S. Peter* and *S. Paul* were both prisoners at *Rome*. *Timothy* and *Trophimus* came to *Rome* to *S. Paul*.

Anno 67. *June 29.* *S. Peter* was crucified with his head downwards; and *Olympas* and *Rhodion* his companions suffered with him. *S. Paul* was beheaded; and with him suffered his companions *Aristarchus*, *Trophimus*, and *Pudens*. *Eus. Ecc. Hist. B. 2. ch. 25.* *Tertul. in Apol. ch. 5.* *Dor. Syn.*

Thus ended the travels of this painful Father, after he had spent some 32 years in preaching the Gospel: and had run over many thousands of miles by Land and Water for the promulgation thereof.

The History of JERUSALEM.

B *Abylon* and *Rome* were not so much famed for their achievements Warlike but *Jerusalem* was as famous as either, and beyond them both for Stories Sacred and miraculous. She stands in account for Antiquity far beyond *Rome* and but a few years on this side the confusion of Tongues; much of the same date with the City of *Babylon*: for according to the reckoning of *Calistenes* in his Letter to *Aristotle* from *Babylon*, at what time it was taken by *Alexander*, That this City had stood 1903 years. And according to this computation was *Babylon* founded some few years after the confusion. when *Nam* passed over *Euphrates*, with the *Canaanites*, *Mitsraimites*, and *Phutites*, all following towards *Egypt*, whereof *Canaan* dropt by the way, and seated in the *Holy Land*. In this pleasant and most fertile Countrey the numerous Off-spring of these prophane *Canaanites* overspread themselves: and called it in parcels, each Tribe after his Fathers name; but remembring the whole Countrey by the name of their Grandfire *Canaan*. Here several of his Sons built Cities: among others *Jebus* built one, and called it *Jebus*, which some time after was called *Jerusalem*, or *Hierosolyma*.

The authour of the Book of *Joshua* remembers it by this name; but then was it only for that this sacred Pen-

Some are of opinion this City was first called *Salena*, or *Solyma*, and that it had the name in the dayes of *Abraham*. But it seems a mistake in the Ancients. For it was called *Jebus* in the dayes of *Othniel*, after *Joshua* man

man called it as it had the name in his own age wherein the writer lived, and not as it was in the dayes of *Iohsua*. For untill this City was conquered by K. *David*, and established his Royal seat, we find no other name it had but *Iebus* only: from whence the Conquerour called it after himself *Kiriath David*, or the City of *David*. And under that name was it known all the daies of that famous King, and after, untill K. *Solomon* enlarged and beautified the City, and adorned it with the sacred and never enough to be admired Temple of God therein, which became more famous all over the World than ever was that one of the 7 Wonders of the World the huge Temple of *Diana* at *Ephesus*. Now by reason of these noble additions of *Solomon*, and for that

was dead. *Jud.* 19. 10. and this was a long time after the dayes of *Abraham*. And therefore either it had been called *Salem* for some time only by way of interruption to the name of *Jebus*, or else was never so called. For *Jebus* the father of the *Jebusites* was some hundreds of years elder than *Abraham*. But then how should this interruption come? or indeed how could the Priest of the most high God by any reasonable possibility at any time so interrupt and thrust in as to found a City of his own amidst this prophane people? For either he was descended of some of the *Canaanitish* Tribes, or from some other. If from the *Canaanites*, How came he to be in such a Sacred place, as Priest of the most high God? Or was there possibly some sacred Person amidst that most cursed People? Yet why so eminently was he called Priest of the most high, as if none but He, or at least so as He? And that too while *Shem* the son of *Noah* was yet living; of whom *Noah* said Blessed be the Lord God of *Shem*, and let *Canaan* be his servant: And God perswade *Japhet* that he may dwell in the tents of *Shem*? Was this *Melebizadeck* a greater man than *Shem*. *Gen* 9. 26, 27? Or was he *Shem* himself? If so, How came he to seat there amongst the *Canaanites*? or at least, How came to be a Priest there, where he had no

it was an embleme of this Princes most peaceable reign, and more for that it was enriched with the most sacred Temple of *Peace*, wherein all People were to make attonement for their sins in order to obtain their everlasting peace with God, it was ever after called *Hierosolyma* in the Hebrew tongue, which was as much as to say *the Inheritance of Peace*, or *the vision of Peace*; And such especially was it in the daies of our Saviour, when the Peace of God which passeth all understanding, was preached, and seen there reigning. *Phil. 4. 7.*

This City was held by the *Iebusites* while it was called *Iebus*, from the year of its first foundation untill the taking thereof by *K. David* about 1170 years, reckoning from about 20 or 30 years after the confusion, or about 120 or 130 after *Nahs Flood*; at what time *Iebus* under his father *Canaan* sat down in those parts. After reigned here

	years		years		years
King <i>David</i>					
	33.	<i>Rehobram</i> son of <i>Solomon</i>	17.	<i>Asa</i> son of <i>Abijam</i>	41.
King <i>Solomon</i> son of <i>David</i>	40.	<i>Abijam</i> son of <i>Rehobram</i>	3.	<i>Jehoshaphat</i> son of <i>Asa</i>	25.
				<i>Jehoram</i>	

<i>Amon</i> son of <i>Manasseh</i>	2.	<i>Amaziah</i> son of <i>Joash</i>	29	<i>Jebebar</i> , son of <i>Joiah</i> 3 m. 00
<i>Josiah</i> son of <i>Amon</i>	31	<i>Uzziab</i> son of <i>Amaziah</i>	52.	<i>Jeboiakim</i> brother of <i>Jebo-</i> 11.
<i>Abalia</i> Wife of <i>Abaziah</i>	6	<i>Jothan</i> son of <i>Uzziab</i>	16.	<i>Jeboiachim</i> son of <i>Jeboiachim</i>
<i>Joash</i> son of <i>Abaziah</i>	40.	<i>Abaz</i> son of <i>Jothan</i> under	16.	3 moneths and ten days 00.
<i>Jebooram</i> together with his		his Father and after	16.	<i>Zedekiah</i> brother of <i>Jeboia.</i> 11.
Father 4 and after him	4	<i>Hezekiah</i> son of <i>Abaz</i>	92.	And after one year more fol-
<i>Abaziah</i> son of <i>Jebooram</i>	1.	<i>Manasseh</i> son of <i>Hezekiah</i>	55	lowed the Captivity 1.

The whole sum of these times was 463 years and 6 moneths and 10 daies, whereof 390 years were from the rebellion of the ten Tribes unto the Captivity, and the 33 years of *David*, 40 of *Salomon*, and 6 moneths of *Rehoboam* before the rebellion made out the rest. Only the 10 daies were nothing else but so many dayes excess of one year, wherein the Sun went backwards in the dayes of *Abaz*.

At the end of these years came the *Caldeans* from *Babylon*, and utterly destroyed both City and Countrey, and Kingdom and People. In the midst of his 11 year was *K. Zedekiah* taken, and his children now slain before his face, and finally his eyes put out, and he ended his dayes in bondage. *Ier.* 52. 6. But in the midst of the next year both City and Temple suffered by Fire: And yet not so but that the sacred Vessels were preserved; only with the Citizens suffered they all like fate, and were carryed away into captivity. *Ier.* 52. 12, 13. *Ezek.* 33. 21. After all this, yet held out *Gedalia* one part of a year, as Vassal to the *Caldeans*; until by the end of the year he was slain by *Ismael*. The remainder of the People fled away into *Egypt*, and carryed *Jeremiah* the Prophet with them. *Ier.* 43. Then sang the Prophet his lamentable Song, *Lam. Jeremiah ch. 1. &c.*

70 years

70 years lay this city desolate, and all the countrey ruinate, the walls were pulled down, and the houses became meer ashes and rubbish: the Owl lodged there, and the grafs grew in the streets for want of Passengers to tread it down: the Trees bore all manner of fruit, and yet rotted the Apples Pears and Plumbs for want of hands to pluck them: the Ground brought forth plenty of Herbs and Grafs, which withered to Earth again for want of mouths to eat it up: and Weeds grew every where instead of Corn, for want of People to till the Ground. And thus continued it until the Land had her fill of Sabbaths, for 70 years time that it lay thus desolate. *2 Chron. 36. 21.* During these times while the People were captive at *Babylon* reigned over these waists *Nebuchadnezzar* 25 years. *Evilmerodach* his son 28 years. *Belshazzar* his sons son 17 years. *2 Chron. 36. 20.*

At the end of the 14 year of *Belshazzar*, came *Cyrus* King of *Persia*, and *Darius* the *Median* Prince, and laid siege unto *Babylon*, for 3 years together: At the end of which was *Belshazzar* drinking Wine in the holy Vessels of Gods Temple, and making merry with his Whores in *Babylon*, when the Hand-writing appeared on the Wall, made him tremble for fear. And the night after (*Cyrus* having drained the River *Euphrates* dry,) the city was taken, and *Belshazzar* slain. *Dan. 5.* And then reigned *Darius* 1 year. On that year was it *Daniel* the Prophet set himself to seek the Lord by Fasting and Prayer, for that he had understood by Books, that the 70 years were clean run out, in order that the People might be restored again, every man to his own city and countrey, and that the Temple and City might be restored. *Dan. 9.* Immediately was this Prayer heard,

heard: and on the same year dyed King *Darius*. And *Cyrus* coming in place gave order for the return out of captivity. And accordingly the Gold and Silver and Vessels of the Temple being delivered up into the hands of *Zerobabel*, they lost no time, but immediately came away, rejoycing for the good hope that God had given them.

The first year could they do but little more than set them up poor huts to lodge in, while they were carrying away the Rubbish, to lay the foundation of the Temple, and congratulate their return one with another. The second year they went on again with the re-edification of the Temple. And so the third, untill the command came from *Cambyfes* to forbear. Then had these (poor Strangers as yet in their Countrey) time to lament their hard hap, that the house of God should stand only in an Altar, within the naked walls, without a roof. Thus it continued all the dayes of *Cambyfes*, and during his absence in *Egypt* under the *Mages*, and after that all the while as one *Nebuchodonosor*, otherwise called *Artaxerxes* held *Babylon* against *Darius Hystaspides*, in the whole 21 years. During these times the Jews built their houses in *Jerusalem* for their own dwelling, untill reproved by the Prophets *Haggai* and *Zachariah*, in the second year of *Darius* after the *Babylonian* Rebel was overthrown, they began to build the Temple again; and were encouraged by the King. In 5 years space was the inward Temple finished, and in 2 years more the Courts were compleated. After this, 49 years more was this City still rising into Beauty and Honour more and more, untill she began to look like her self again: only still she bemoaned her naked body without Walls. But such was the goodness of God, that no sooner were the Streets made

made ready, and the Houses finished in their order, but the heart of the King of *Per-*
sia favoured so far as to allow them Wallstoo. And to this purpose *Nehemiah* came
with Commission to see it done.

Thus rose this Phenix out of her Ashes, after she had slept in Rubbish many years,
and like a Virgin she began to sing again for 62 weeks of years, or 434 years, until
the coming of the Messiah. During these times were chief Rulers of *Jerusalem*
and principal of the Sanedrim there, and High Priests.

Rulers	years	Rulers.	years	High Priests	years	High Priests.	years
<i>Zerubabel</i> son of <i>Shealtiel</i>	58	<i>nes</i> fled and slew himsele	16	<i>Jesus</i> son of <i>Josedech</i>	56	kle unto <i>Simon</i> and <i>Eazar</i> the	
<i>Rhesa</i> <i>Meskullum</i> son of <i>Zerub.</i>	66	<i>Judas</i> <i>Maccabees</i> son of <i>Mattathias</i>		<i>Joskim</i> son of <i>Jesus</i> who officiated		High Priest	13
<i>Johannaben</i> <i>Rhesa</i>	54	stood up in defence of the Jews		under his Father at what time		<i>Onias</i> . II	14
<i>Hircanus</i> son of <i>Johanna</i>	14	against the abomination intro-		<i>Holofernes</i> Head was cut off by		<i>Simon</i> the just son of <i>Eleazar</i>	20
<i>Joseph</i> son of <i>Hircanus</i>	7	duced by <i>Antiochus</i> <i>Epiphanes</i>		<i>Judeth</i> . And in whose time the		<i>Onias</i> III son of <i>Simon</i> the just	49
<i>Abner</i> son of <i>Joseph</i>	11	in the daies of <i>Janna</i> and after		building went forward again	42	<i>Onias</i> basely murdered his Brother	
<i>Mattathias</i> son of <i>Abner</i>	12	<i>Janna</i> was dead	2	<i>Eliahib</i> son of <i>Joskim</i>	21	<i>Joson</i>	4
<i>Azarmahat</i> son of <i>Mat.</i>	9	<i>Judas</i> slain <i>Jonatham</i> his brother		<i>Jehojada</i> son of <i>Eliashim</i>	24	<i>Manelias</i> another Brother obtained	
<i>Artaxat</i> <i>Naum</i> son of <i>Azar</i>	10	desendeth	14	<i>Johanan</i> son of <i>Jehojada</i> whose		by bribery	9
<i>Haggai</i> <i>Eli</i> son of <i>Nahum</i>	8			brother <i>Manasses</i> married the		<i>Alcimus</i> a stranger held the High	
<i>Maslot</i> <i>Nahum</i> son of <i>Haggai</i>	7			daughter of <i>Sanballat</i>	24	Priesthood	3
<i>Amos</i> <i>Sirah</i> son of <i>Maslot</i>	14			<i>Jaddus</i> son of <i>Johanan</i> in the daies		<i>Alcimus</i> dead there was no H. Pr.	9
<i>Mattathias</i> <i>Silon</i> son of <i>Amos</i> cal-				of <i>Alexander</i> the great	14		
led in <i>Josephus</i> <i>Theophilus</i>	10			<i>Onias</i> son of <i>Jaddus</i>	21		
<i>Joseph</i> <i>Artes</i> son of <i>Mat.</i>	10			<i>Simon</i> son of <i>Onias</i>	13		
<i>Janna</i> <i>Hircanus</i> son of <i>Joseph</i> in-				<i>Eleazar</i> brother of <i>Simon</i>	33		
terrupted by <i>Antiochus</i> <i>Epiph-</i>				<i>Manasses</i> Brother of <i>Onias</i> and Un-			

But

Rulers, and High Priests

But in the first year of *Alexander* *Pala* King of *Syria*. *Jonathan* was made both H. Priest and Governour 8
Simon brother of *Jonathan* Governour and H. Priest 3
Simon slain. *John* son of *Simon* Governour and H. Priest 31
John surnamed *Hircanus* dead, *Aristobulus* his son was king and H. Priest 1
Aristobulus dead *Jannaeus* *Alexander* his brother King and H. P. 27
Alex. dead *Salome* his wife was Queen 9. and *Hircanus* son of *Alex.* H. P. 9
Salome dead, *Aristobulus* took away both Kingdome and H. Priesthood from his elder brother *Hircanus* and held 5
Jerusalem taken by *Pompey* the Roman *Aristob.* and his sons were taken Prisoners, and *Hircanus* was made King and H. Priest again 23
Antigonius son of *Aristobulus* by ayd of the *Parthians* was King and H. P. 4

Rulers	years	Rulers	years	High Priests	years	High Priests	years
<i>Herod</i> son of <i>Antipater</i> the <i>Idumean</i> was made King by the Senate of <i>Rome</i> and warred upon <i>Antigonius</i> all his time		<i>Herod Agrippa</i> was King of all <i>Pa-</i> <i>lestine</i>		<i>Ananias</i> made H. Priest by <i>Herod</i> 1		<i>Joseph</i> surnamed <i>Caiaphas</i> son in law of <i>Annas</i>	17
<i>Antigonius</i> slain <i>Herod</i> reigned 39	39	<i>Cuspius Fadus</i> Governed	3	<i>Aristobulus</i> grandchild to <i>Hircanus</i> 1		<i>Jonathan</i> son of <i>Annas</i>	2
In time of this <i>Herod</i> was <i>Jesus</i>		<i>Tiberius Alexander</i>	2	He drowned by command of <i>He-</i> <i>rod</i> <i>Ananias</i> held again 9	9	<i>Theophilus</i> brother of <i>Jonathan</i>	9
<i>Christ</i> born at <i>Bethlehem</i>		<i>Vespasian</i> Governed	3	<i>Jesus</i> son of <i>Fabius</i> after him held 3	3	<i>Simon</i>	1
<i>Archelaus</i> son of great <i>Herod</i> 5	5	<i>Antonius Felix</i>	7	<i>Simon</i> son of <i>Leathus</i> Father in law of <i>Herod</i> 19	19	<i>Mattathias</i>	1
He deposed. <i>Copanius</i> the Roman		Under whom <i>S. Paul</i> was prisoner		<i>Mattathias</i> son of <i>Theophilus</i> 1	1	<i>Aclionius</i>	1
was made Governour 3	3	<i>Porcius Festus</i>	3	During this year <i>Zacharias</i> the Fa- ther of <i>S. John Baptist</i> officiated under <i>Mattathias</i> on the Fast day only		<i>Simon</i>	1
<i>M. Ambrius</i> Governed 2	2	<i>Albinus</i>	2	<i>Jonas</i> son of <i>Simon</i> <i>Boethus</i> held 2	2	<i>Joseph</i>	2
<i>As. Rufus</i> Governed 2	2	<i>Gessius Florus</i> under whom began the rebellion of the Jews 3	3	<i>Eleazar</i> brother of <i>Jonas</i>	3	<i>Ananias</i> son of <i>Nabudeus</i>	9
<i>Valerius Gratus</i> under <i>Tiberius</i> 11	11	<i>Vespasian</i> who overcame the Jews 1	1	<i>Jesus</i> son of <i>Sea</i>	2	<i>Ismael</i>	5
<i>Pontius Pilat</i> by whom <i>Christ</i> was crucified 11	11	<i>Titus</i> son of <i>Vespasian</i> under whom the City and Temple were bur- ned 1	1	<i>Annas</i> son of <i>Sethim</i>	7	<i>Ananias</i> son of <i>Annas</i>	9
<i>Marcellus</i>	2	<i>Lucius Bassa</i> who reduced <i>Messada</i> 1	1	<i>Ismael</i>	1	<i>Jesus</i>	2
<i>Marullus</i>	4	The Total 587	587	<i>Eleazar</i> son of <i>Annas</i>	1	<i>Jesus</i> son of <i>Gamaliel</i>	5
				<i>Simon</i>	1	<i>Mattathias</i>	6
						<i>Pharise</i> a man of low degree during the siege	8
						No body for	2
						The Total 587	587

Thus was the Government of *Jerusalem* ordered by the Rulers and Priests during these times, untill the day came of the utter subversion thereof. During the *Persian Monarchy* she saw but few evil days. In the days of King *Artaxerxes Longhand*, there was one *Haman* son of *Hamedatha* the *Aggagite*, who was in danger to have undone the whole Nation of the Jews all the World over. But by the good hand of God, and by the means of *Queen Esther* and *Mordica* that cloud happily blew over. (See the Book of *Esther*.) This was some few years before the coming of *Nehemiah* to restore the Walls of *Jerusalem*. For that commission of *Nehemiah* by favour of this *Queen Esther* was procured: (*Nehem.* 2. 6 In these days lived *Judith* of *Bethulia*, a very famous Woman: this was she who cut off the head of *Holofernes*. This *Holofernes* was a great Commander General under *Nabochodonozor*: And that *Nabochodonozor* reigned at *Babylon*, during the time of King *Darius* at *Sushan* in *Persia*, and rebelled against the King of *Persia*. And during this rebellion having vanquished one *Orphaxada* Deputy Prince of *Media*, under *Darius*, he waxed proud, and sent *Holofernes* out Westward against *Judea*, and others, while himself made head against the *Persians*. But this *Holofernes* perishing, being overwitted by *Judith*, (*Judith* 11. ch. 2. &c.) *Nabochodonozor* was vanquished by *Darius*, and finally being shut up in *Babylon* was betrayed by *Zopyrus*: And *Darius* reigned over all. *Herodiat.* B. 1. And in the second year after this, was that second of *Darius*, at what time the building of the Temple went forward. *Ez.* 6. After this lived *Judith* some 70 years or more into the reign of *Darius Nothus*, during all which time none made the children of *Israel* afraid. nor of a long time after *Judith.* 16. 25. In the days of *Artaxerxes Ochus* there was one *Bagothes* who was Lievetenant to the King of *Persia* in these parts who came to *Jerusalem*, and threatened somewhat: the reason was because of *Jonathan* the H. Priest who had

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slain

slain his brother *Manasseh*, for that *Manasseh* had married a daughter of *Sanballat* of *Samaria*, and contended with him for the Priesthood *Jos. Ant. Neh. 13. 28*. But when *Alexander* gat the Empyre, *Sanballat* got the start of the Jews, and having opportunity by the foretop, struck in with the Conquerour, and incensed him against them. But as *Alexander* lay before *Gaza*, *Sanballat* dyed before the walls thereof, and missed of his will, to see his ends upon the Jews accomplished. Howbeit *Alexander* having mastered *Gaza* came against *Jerusalem* in great wrath. But *Fadaias* being H. Priest at that time, came out of the City in his Priestly robes to meet him: whom *Alexander* no sooner saw, but his wrath turned all to reverence. For having afore dreamt of just such a person, as soon as he saw him, he remembered his dream, and doing him great honour left also noble marks of his curtesie behind him at *Jerusalem*. *Jos. Ant.* But *Alexander* being dead *Ptolomeas Lagus* Lord of *Egypt* was not so civil; For he coming upon the City upon the Sabbath day while they made no defence took his advantage of their superstition, and surprized the City, and made the Citizens his captives, and carryed away many prisoners of them into *Egypt*. *Jos. Ant.* Yet the next year *Antigonus* got away this City from *Ptolomeus* again, And now was a very bad time with the Jews, for *Palestine* lying in the mid way between *Syria* and *Egypt*, it was an apt prey unto whom soever was Conquerour. And thus sometimes the *Egyptians* were their Lords, and otherwhiles the *Syrians*; but both ways the Jews were slaves. *Jos. Ant. Dan. 5. 6. &c.* Until in the end, *Ptolomeus* having utterly routed *Antigonus*, enjoyed whole *Palestine* in peace. After him *Prot. Philadelphus* held it, who did the Jews much honour, and caused the famous translation of the old Testament into the Greek tongue by the *Septuagint*. *Jos. Ant. Euf. Chron.* After *Philadelphus* held *Pt. Ever-*ges all his time in whose time *Jesus son of Sirach* wrote his Book called *Ecclesiasticus*. But

Antiochus has called the great, disturbed *Palestina* with wars in the reign of *Pt. Philopater*, and gained away the whole Country from *Epiphanes* his son, yet shewed kindness to the Jews, *Jos. Ant. Dan. 11. 13.* For *Philopater* having oppressed them, they more aptly complied with *Antiochus. Dan. 1. 14.* But the son of this *Antiochus* called *Epiphanes*, was a bloody persecutor, who polluted the Sanctuary of the most High, and took away the daily Sacrifice, and set up the abomination of desolation, for the space of two thousand and two hundred days. *Dan. 11. 31. ch. 8. 11, 12, 13, 14.* and made havock of the People of *Jerusalem*, killing and carrying away captives, and compelling them to sacrifice to Idols, until few of them were left. *1 Mac. 1. 2 Mac. 5* Th few were bitter times and comparable to the daies of the *Babylonians* or worse, until *Judas Maccabeus* and his brethren with a small help stood up and adventured their lives for the law of God, and did wonders, and cleansed the altar of God, and restored religion *Dan. 8. 14 ch 11. 34 Jos. Ant. 1 Mac. 4.* this *Judas* spent his life in fighting Gods battels and was victorious, and after him *Jonathan* his brother did the like, and got ground and became famous, until he was basely murdered by *Tryphon*. But *Simon* another brother cast out the Gentiles from the Holy City, and restored *Jerusalem* and the worship of God, and from this time forward once again began the Jews to be their own masters, and to give laws to their neighbour Princes. *1 Mac. 13 Jos. Ant. B. 13 ch. 11.* Yet this *Simon* was also slain by treachery. *1 Mac. ch. last.* But his son called *John* revenged his death, and grew great and prevailed against the *Syrians Jos. Ant. B. 13 ch. 15* and left his estate unto *Anisobulus* his eldest son. This man would be called King, but dyed after one years reign, and *Alexander* his brother succeeded him, who scuffled with the *Syrians* and his one rebellious subjects 27 years. Before these times the Jews were grown famous for skill and knowledge, and that especially in divine things. In the return from captivity was one *Ezra* famous

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Scribe,

Scribe; or a great learned man, *Ezr. 7. 6.* After him rose up *Simon* the just, a great promoter of learning *Ecel. 1. 50.* After him followed *Antigonus Socheus*; This man was zealous of Gods law, and had many followers, But all zealots are not so holy as they seeme, for from this corrupted zeal sprang up the Pharisees. Amongst others was one *Sadoc* scholar of *Antigonus*, who yet in the end wearied with the strict life of religion, fell off, and became the Father of the Sadducees, *John Hircanus* the H. Priest being vexed with the insolencies of the Pharisees, became a professed Sadducee, and so his sons after him. But in the days of this *Alexander* the Pharisees were so popular that they gave law to the King himself, and occasioned him many stirs and troubles. After *Alexander*, *Salome* his Wife reigned some years, but she dead, *Aristobulus* the yonger son was very troublesome, and put his elder brother besides the Throne. But in those days came *Pompey* the great into *Syria*, in pursuit of his conquests, and taking advantage of the disorders among the Jews took *Jerusalem*, and prophaned the Temple with his presence, and left them in servitude of the Romans. After a while came *Crassus* by in his Parthian expedition, and robd the Temple. But in the end *Herod* the son of *Antipater* an *Edomite*, a man of base and mean parentage procured the Kingdom by craft and good Fortune, and reigned many years. At latter end of his time was *Jesus Christ* born. In these daies flourished this City of *Jerusalem* in wealth, peace, and honour, as well as in all manner of wisdom and knowledge: Only the Jews could not be contented, being under the authoritie of this stranger, and swayed by the *Roman* power *Jos. Ant. Luke 1. 5.* But alas, their pride was far a greater mischief to them than their slavery. For that notwithstanding, they enjoyed liberty, and plenty, but by means of this they could not receive *Christ*, and so lost that liberty he brought them from Heaven. For whilst God Almighty presented them with a greater treasure than ever the world knew before, besides,

or since, so over-wise were they in their own eys that they despised it. *Joh. 1. 11.* Now was this City the happiest City in all the World, had she but known her own happiness, whercin it lay, and when she was well. Happy was she in her strength of walls, and strength of hands within those walls, happy in her wealth, and happy in her peace, happy in her stately streets, but happier in the rarest and richest Temple that ever eys heheld, but infinitely beyond all these, happiest in that the ever blessed Saviour of the World was come among them, and taught them in that Temple the doctrine of peace and eternal life. *Zac. 9. 9. Mar. 21. 5. &c. 9 &c.* Ah, but they knew not the things that belonged unto their peace when that day was, and therefore hence forward was it hid from their eys: And therefore was it foretold what the enemy should do unto them, and how the days should come wherein one stone should not be left upon another, of all the goodly buildings she had to be proud of. *Luk. 9. 41, 42, 43. ch. 21. 6.* And accordingly so it came to pass.

Forty yeary under the type of forty daies, God had promised to beare the *iniquity of the house of Judah. Ezek. 4. 6.* And this seemed to be fulfilled at this time: For so many years bearing date from the murder of *Christ*, unto the final destruction of the Jews were fulfilled. In the year of *Christ* 32 fulfilled and 33 current was our Saviour crucified, the Jews crying out to *Pontius Pilat*, saying, *his blood be on us, and on our children, Mat. 27. 25.* And many years after this went away these murderers, with their wiped mouths, as if they had done no hurt. And the Apostles and other disciples of *Christ* were some killed, and others imprisoned and persecuted from place to place, and yet still went these away, no man questioning ought that they had done. But as these 40 years began to grow on, so vengeance began to draw upon this ungratefull people; and first like a gathering cloud it hovered over head, and shed its drops round

about *Jerusalem*, before the City it self was washed with its bloudie shower. The first after *Christ* death who felt this lowring vengeance were the Jews at *Rome*, who being detected in certain treacheries upon one *Fulvia* a noble Lady of *Rome*, and complained on to *Tiberius* the Emperour by *S. Arthus* the Ladies husband: All the Jews of *Rome* for the sake of those few faulty were banished, slaughtered, and driven into *Sardinia*, to the number of many thousands, *Jos. Ant. B. 18. ch. 5.* Next unto these the Jews of *Alexandria* upon a trifling quarrel in the daies of *Caius* the Emp. for 3 years together were continually persecuted, with scornes, robberies, slaughters, and exile, unto an infinite loss both of wealth and blood. *Phil. Jud. in his second B. of viines. Jos. Ant. B. 18. ch. 10.* After this, about the beginning of *Claudius* the Jews at *Babylon* in *Caldea* followed the same fate, suffering the slaughter of many thousands, until the survivors escaped thence into *Seleucia*. But here too at 5 years end, both *Greeks* and *Syrians* fell upon them at once, and slew of them more than 50000. men. Thence fled the escaped remnant to *Ctesiphon*, but here also all Nations joyned together against them, drove them away to the strong holds of *Nearda*, and *Nisibis*. *Jos. Ant. B. 18. ch. 12.* After this *Jerusalem* began to feel woo too, For in the daies of *Comanus* the Governour, by means of a quarrel with the Centinel at the Temple gate were 20000 men slain at the Passeeover time. Next in the time of *Felix* the Governour were many quarrels and slaughters both at *Jerusalem* and *Cesarea*, *Jos. Ant. B. 18. ch. 4. ch. 6. 7. 8.* But as the 40 years grew nearer up, finally came *Gessius Florus* in the reign of *Nero* to be Governour of *Jerusalem*, who as if he had made it his business to pick quarrels with them, gave himself wholly to blood and rapine. In the 21th of *Nero* and 65th of *Christ*, were many thousand Jews slain by this mans meanes at *Cesarea*. And a while after the persecution following to *Jerusalem*, there those noble Jews who had the honour of Roman Knighthood, yet could not escape the lash of *Florus*.
but

but by publique whipping and murder many perished. But these were but beginning of sorrows. *Jos. of the wars. ch. 13. 14. 15.* Hence presently the wars broke out. And as if all Nations had hated the Jews, and were glad of the opportunity, in all places presently they began to slaughter them: at *Cesarea* the Syrians slew 20000. Jews, and at *Scythopolis* the inhabitants slew 12000. more of them, at *Astak* they slew 10000, at *Ptolemais* 20000, at *Tyrus*, a great many, and so at *Gadara*: at *Alexandria* the old grudge revived, and the Greeks and Egyptians there slew 50000. *Cestius Gallus* burnt and spoiled the City *Zabulon*: *Cestius Gallus* slew 2000 in *Asamex*, and *Cestius* 8000. more in *Joppa*: at *Damascus* were slain 10000. *Antonius* Governour of *Astelen* slew in battle 10000 at one time, and 8000 at another. *Jos. of the war. B. 2. ch. 16. 17. 18. &c. B. 3. ch. 1.* After this came *Vespasian* into *Gallile*, and wasted the Countie, took *Gadara* and killed without mercy: *Titus* his son slew 15000 Jews at *Tapha*. *Vespasian* took *Ierapeta* and slew there 40000 men, at *Joppa* perished by shipwreck and slaughter 4200. at *Tarichea* upon the lake were slain and taken captives above 13000 men: and at *Gomala* perished 9000 more, and at *Giscala* 5000. were slain and taken captives. In the 13th year of *Nero*, *Gadara* was taken a second time, and 15000 Jews were slain and taken captives there. Next at *Bejabris* and *Cappartapha* perished 10000 and 1000 captives. And lastly at *Tarichea* and thereabout followed great slaughters. *Jos. of the war. B. 3. ch. 4. 6. 11. 12. 17. 16. &c. B. 4. ch. 1. 3. 4. 5. 6.* But now a while some intermission happening unto these slaughters by means of *Neros* death and *Vespasians* absence, yet great slaughters and Oppression reigned at *Jerusalem* by reason of seditious Tyrants arising from among themselves, with these joyned the *Idumeans* who slew great numbers of the Jewish Nobility, *Jos. of the war. B. 4. ch. 5. 6. 7. B. 5. 1. 7. B. 6. 1.* But in the first of *Vespasian* the Emperour and 7th of *Christ* the Jews from all parts of the World were assembled at the Feast of the Passover at *Jerusalem*.

salem, at what time *Titus* came with his armie and shut them in with a close seidge. Now after various success, and much slaughter on both sides, on the 7th of *May*, the *Romans* brok down the outward wall, and took the new City; on the 12th of *May* he took the second wall, but lost it again, but on the 15 he took it and kept it, and with it gained all the lower City, After this followed grievous Famine in the higher City: 600000 men were publicly burried in the City, besides what in private. A bushel of corn was sold for 600 crowns, and the dung of Oxen was an excellent dish in those days. But during these afflictions on the 5th of *July* the *Romans* took the Fort *Antonia*. Then began the women to eat their own children for hunger. And the men dropt down dead as they walked in the streets. On the 8th of *August* the Temple was taken, and fired. And then was all the lower City burnt into ashes. And lastly, on the 7th of *September* was also the higher Citie taken and burnt. *Jos. of the war.* B. 6 B. 7. during this sledge were 1100000. slain, and in this War were taken 97000 captives, besides many millions that perished in silence, Thus ended this famous City in the 38 year after *Christs* death. And thus perished those cursed *Jews* as they had wished, saying, his blood be on us, and on our children. Ten years after this some Forts still held out. But in the year 72. and 40. ended since *Christs* murder was *Massada* taken, and all *Judea* left desolate. Yet after this, beginning to people again, they rebelled in the reign of *Hadrian*, but were therefore utterly driven the Country, and *Ierusalem* was rebuilt upon Mount *Calvary*, and called *Elia*, but no *Jews* might come there anymore.

F I N I S.

In the Table of Kings fol. 76. the first Cellumne is false printed. And must thus be corrected *Jehoram* and *Athaliah* should begin the Cellumne *Athalia* and *Josiah* should follow *Athaliah*. And *Anion* and *Josiah* should begin the third Columnne.

